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The Pacific Churchman

FOR CHRIST AND THE CHURCH

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The Tenses of the Risen Life.

J. WILMER GRESHAM.

THE tenses of the Risen Life are three—past, present and future. In its past tense the Spirit of the Risen Life considers its origin. Its birth from an empty garden tomb is attested by history,—not only the history of the resurrection fact itself, but history in its broader, universal sense. Christian history since the first Easter morning is "His story," that is, Christ's story. That story is read as clearly in the moral miracle of hosts of twice-born men and women reclaimed to virtue and to peace, as in the onward and upward sweep of the Risen Christ through the Christian centuries.

In its present tense the Spirit of the Risen Life considers its inspiration. That Christ "rose" is history—that Christ "is risen" is experience. All true Christian living is Christocentric—its center is Christ. The Spirit of God is shed abroad in human hearts not to witness the absence but to mediate the presence of the Risen Christ. Thus the practice of the presence of Christ in every movement of man's conscious life becomes the condition of his transformation into the spiritual likeness of his Lord. This means the inspiration of our common life, for the risen life is social because it is personal. Its symmetry is like that of the apocalyptic City of God, "the length and breadth and height of it are equal."

In its future tense the Spirit of the Risen Life considers its immortal hope. The incarnation of God in Christ was a manifestation-point in human experience, showing the level up to which human nature shall be brought. And as the mystery of the incarnation involved the passion and death of Jesus before issuing in the glory of his resurrection, so human nature, his servant, is not above "its Lord," but must drink of his cup and be baptized with his baptism before passing to its joyful resurrection. Yet because the resurrection of Jesus was as truly a moral and spiritual act as it was a physical and material fact, the Spirit of the Risen Life finds the message of its future tense in the challenge to Christianity—the Religion of the Resurrection—to achieve a mighty conquest, even to make the kingdoms of this world the kingdoms of God and of his Christ.

Christ is risen from the dead; and become the first fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: So in Christ shall all be made alive.—I. Cor. XV, 20.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. III, 1.

Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.—Rom. VI. 9.

A Country Mission

The editor has asked for "an account of the mission recently held in" St. Stephen's, San Luis Obispo. While it is rather early as yet to give any very permanent results, possibly there may be said something that will be of more or less interest to the readers of THE PACIFIC CHURCHMAN.

Early last year I debated in my mind the matter of holding a mission, probably in the Fall. After considerable thought over the subject, it seemed to me that the conditions were such that a mission would be inadvisable. As a substitute for that, it was finally decided to conduct what we have since termed "a week of special services."

My next thought was to secure someone to conduct the services who had such a reputation as to attract the people. Later, however, this idea was dismissed for the reason that there are so many church services in town, the attendance at which seems largely to depend upon a drawing card in the way of a strong "attraction." After some correspondence, a personal interview or two, and more correspondence, the rector of Calvary Church, Santa Cruz, was prevailed upon for the purpose. The Women's Guild was then enlisted in the work, the part assigned to its members being to say daily the collect for the Sunday next before Advent with special "intention" for the coming week of services, and to endeavor to have a representative present at each service.

The next step was to insert the following notice in our parish paper, which appeared about four weeks prior to the date of holding the services:

"The rector of Calvary Church, Santa Cruz, at much personal inconvenience and some self-sacrifice, has consented to visit St. Stephen's and to conduct a week of special evening services. All those to whom your rector has spoken of these meetings have expressed themselves as favorably impressed. Consequently, if a few minor details can be satisfactorily adjusted, we hope to hold the services during the first week in February. The plan in mind will involve no unusual strain on any of our members. What each one will be asked to do is to use the collect for the Sunday next before Advent faithfully every day, and to attend as many of the services as he can. The main object will be to provide an opportunity of spiritual uplift for those who may feel the desire for such. The singing, which will consist of popular hymns, will be entirely congregational, unless there are those who will volunteer for choir duty. Other announcements will be made, from time to time, at the regular services."

A little later a copy of this item was sent to our town papers.

The matter was kept before the mind of the congregation by due mention of the same at each service and by the use of the collect mentioned above. On the Sunday prior to that on which the services were to begin, the parish paper was distributed, containing the following item:

"Arrangements are now perfected for the series of services to be conducted by the Rev. Mr. McCollister. These will begin on Sunday, February 4th, and be continued up to and including Friday evening, February 9th. Mr. McCollister will preach both morning and evening on Sunday. No special effort has been made to have a large attendance at these daily services. Rather, the object is to provide for those desirous of such, an opportunity for the deepening of their spiritual life. The services will begin promptly on the hour; the address will be brief; the singing congregational, and the hymns familiar ones. A question-box will be provided and those interested are requested to write out any question they may desire to have answered and to put the same in the box. These questions will then be answered at the next service.

"On Wednesday and Friday mornings the Litany will be said by the priest-in-charge, this to be followed by an address for women, to be delivered by Mr. McCollister.

"The hours of the services are as follows:

"Sunday, February 4th, 11 a. m. and 5 p. m.

"Week days, at 7:45 p. m.

"Wednesday and Friday, at 10 a. m.

"The Holy Communion will be celebrated each morning at 7:30 a. m.

"The members of the congregation are requested to use the collect for the Sunday next before Advent. It is not expected that everybody shall attend all these serivces, but is is hoped that all will attend at least one of them. Bring your friends with you.

"The public is cordially invited to attend the services."

A copy of the paper containing this item was mailed to every individual over 12 years of age connected in any way with the church. The town papers also gave it space.

An occasional news item was sent to the newspapers, such, for example, as a "personal" on the date of the "missioner's" arrival.

The services were held as per schedule. At each week day evening service the "missioner" answered such questions as had been presented. There was an offering taken (previously announced) at the Friday evening service. The hymn tunes were familiar ones and such as all could join in.

On Sunday morning the topic of the address was "Religion the Only Source of Moral and Spiritual Freedom." The topic of the evening address was "Why Religion Is the Only True Source of Freedom." The subject of the addresses during the week were as follows:

Monday—Religion and Suffering.
Tuesday—Religion and Sorrow.
Wednesday—Religion and Doubt.
Thursday—Religion and Duty.
Friday—Religion and Life.

On Wednesday morning the subject was "Women and the Church" (with special reference to their work in the Church).

On Friday morning it was "Prayer." The attendance on the Sunday services was about the average. That on Monday night was under a dozen. On Tuesday night there was an increase in number and interest, culminating in an attendance of between forty and fifty on Friday night. There were quite a number attended the services who are not members of the church. The questions were of more than ordinary interest not only to those asking them but also to all present. The questions asked were as follows:

What do you mean by true moral and spiritual freedom?

Has education no place in the development of the moral and spiritual freedom of man?

How is the power of the Christ life to be appropriated by the individual?

What do you mean by saying that the Christ life is communicated to us in the Sacraments?

To what extent and how should one expect the baptism of the Holy Spirit to be given?

Why do some people bow to the altar on entering and leaving the church?

Why do some make the sign of the cross and others do not? Ought it to be made by all or not?

If Henry VIII. did not found the Church of England, where was it before his time?

Will you please explain what is meant by "Apostolic Succession?"

Why does not the Episcopal Church join in union services with other denominations?

Are not Episcopacy and the Roman Church the same?—(Probably the questioner meant to ask if our doctrine of Episcopacy is not the same as that of the Roman Church.)

If Henry VIII. did not establish Episcopacy, do you mean to say that it goes back to the very beginning?

Wny do some receive the Communion fasting?

What is the teaching of the Protestant Episcopal Church with regard to Confession?

Why is Friday set apart as a day of abstinence?

What is the meaning of the expression, "Communion of Saints," in the Creed?

Would you call Christianity a religion of gloom? If not, why not—we say "Christ was a Man of Sorrow."

If Christianity is a religion of gloom, can it be justified as such from the facts of experience or of nature?

In what sense was Christ a Man of Sorrow?

Who established the Episcopacy?

What does the Episcopal Church teach with regard to divorce? What stand does it take towards divorced people if they re-marry?

What does the church teach in regard to attending other churches?

What do the two lights on the altar stand for? Also those in the branched candlesticks?

Why does the priest cleanse the Communion vessel as he does, and why does he consume the wine and water with which he does it?

Is there any special meaning attached to the garments worn in church by the minister and choir?

Why is the particular word "solemnization" used in the title of the marriage service?

What is the meaning of the wedding ring?

Should the clergy preach on subjects akin to politics?

What can the Episcopal Church sacrifice for the sake of church unity?

These questions, which are listed in about the same order as that in which they appeared in the question box, afford ample food for reflection. They show what the people are thinking about. *With the exception of the first four, there was nothing in the sermons to suggest them.* They came either directly or indirectly from the people themselves. Some of them were written down by the priest-in-charge, but this was done at the request of those who desired the answer to the question. (Such, for example, was the one about the making of the sign of

the cross. This, by the way, was asked by a member of the church who came to us from the Roman Church.)

Some of the questions were asked by those not members of our church. One or two of the questions on Church history were from one of the teachers in the public schools. The question on the Communion of Saints was asked by a member of the church who brought with her a friend who had recently lost her husband, and was in great grief. (Since then the lady has expressed a desire to see the rector.) The question on the clergy preaching on politics was sent in as the result of a discussion among a party of men at the table of one of our city homes. The matter was brought up by the amount of "politics" that is being presented in some of our local pulpits.

Some definite results are: Strange faces have been seen at all our services since the conclusion of the "mission." Several members who were formerly quite irregular now show a deeper interest in their church obligations. One lapsed member has been quite regular in attendance on the Lenten services. The rector has been asked for an "authoritative" book on English Church History. He has also been approached on the matter of remarriage in the case of a divorced party. There has been brought to his attention the case of one who is making inquiries about the Church.

A rack in the vestibule of the church, containing Church literature, which stood for months apparently unnoticed (although the rector frequently directed attention to it) since the services has been almost entirely emptied. It now receives attention at nearly every service. Several parties have expressed an intention of subscribing for some Church paper. It has also been suggested by a number of persons that similar services be held again this Fall or next Spring.

Further, one may remark here that the questions and their answers appear to have been the cause of a considerable discussion of the Church among the people of the community.

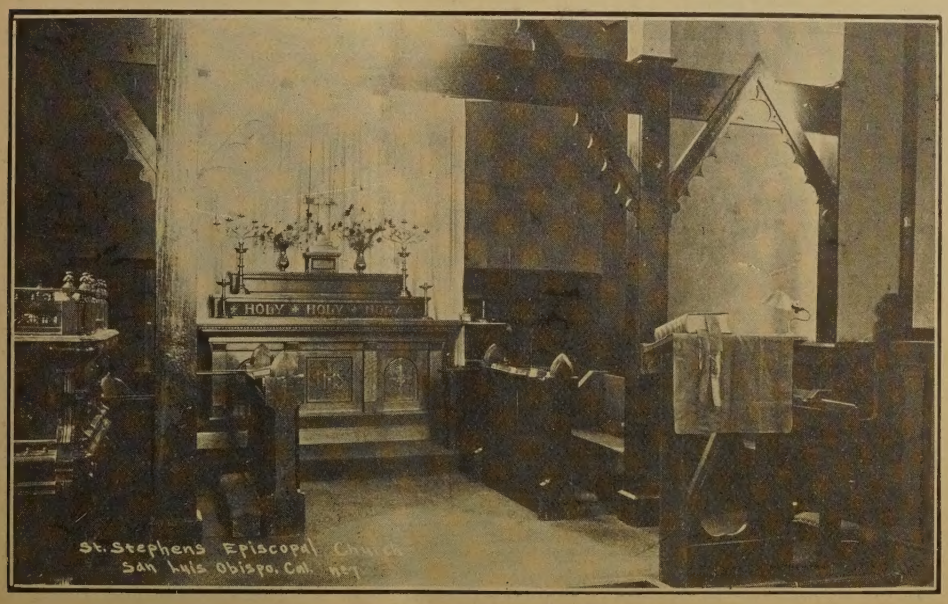
It will be observed that the demands made upon the people were as simple as possible and as follows: (1) Daily prayer from the Prayer Book; (2) personal responsibility of attendance on at least one service; (3) to mention the services to friends.

There were no unusual efforts made, such as special advertising or an attempt at working up a large attendance. No sensational methods were adopted. The addresses were plain talks on plain subjects. *These services practically evolved into the nature of a campaign of education on the Church.*

The experiences of these services would indicate a popular demand for such information, and that there is opportunity for good work being done in other places by the same methods. In the event of such being tried, it might be better to have two men to conduct them—one to preach and the other to answer the questions. The services ought to be conducted for a period of at least a week and possibly for ten days. The interest of the people here was just being aroused, when the services were brought to a close. This shorter period might possibly be the better were the intention later to have a regular mission conducted. If not, then certainly there should be more time given to them.

In conclusion, I am thoroughly convinced (1) that there is a "public" interest in such questions as were asked at these services; (2) that our Church can give a satisfactory answer to them; (3) that this is an excellent way in which to give such information to the public, and (4) that the Church would gain by giving out this information, and that as widely as possible.

C. H. L. Chandler,



THE SHANGHAI DIVINITY SCHOOL.

(From a recent private letter from "Our Own Missionary," the Rev. John Williams Nichols, touching the Divinity School under his charge at Wusih in the Missionary District of Shanghai. The money for the new building for this Divinity school was for the most part raised by Mr. Nichols when on his furlough three years since, and much of it was contributed by Church people in California. The recent Revolution in China has fortunately not caused more than a temporary interruption of the school.)

"Thursday we examined seven men for the school here and Friday seven more in Shanghai. We have accepted seven, and I expect to take from three to five more as soon as I know what the report on their physical condition is. This will give us three Seniors and ten to twelve Juniors, a perfectly satisfactory increase. I am very pleased over the line of material my scheme of preparing boys of 18 to 22 years for the diaconte is opening up. The plan the Bishop has let me propose to the clergy you know is to take these younger fellows for four years, prepare them to pass Deacon's examinations, and then send them out for three years as Catechists after which they may be Ordained. I have had three such offered me already, of whom at least one and perhaps two will come, and in the Soochow school five or six have spoken to McNulty. The one I know is coming is just the sort we want, a boy of one of our all Christian families. He is just 18 and has come because Rev. Mr. Wu went to the family and said, 'You have been Christians for four generations and have given no one to the ministry yet.' If that spirit of noblesse oblige will take root, we shall see the end of most of our present difficulties with the Chinese ministry. And in general, if * * * we can get a line of young fellows trained in our own schools to come straight here and study for the ministry with us, I am certain that this school will be 'blest and a blessing.'"

The meeting of the Board of Missions held in Chicago on February 14th, was an undoubted success. It demonstrated the national character of the Board and brought its influence to bear upon a very considerable section of the country not hitherto effectively reached by it. All agreed that the experiment of meeting elsewhere than in New York was abundantly justified.

The siege of Wuchang and Hankow gave our missionaries a great opportunity for service. In one capacity or another all the members of the mission were working with the sick or wounded. Dr. MacWillie was acting as president of the Red Cross, and the Rev. Mr. Deis was his secretary. Dr. Merrins worked among the wounded, where he and a physician of the London Mission cared daily for 350 surgical cases. The cathedral was opened as a hospital, and at one time 100 wounded men lay along the aisles. So did the Gospel of the Prince of Peace carry its message into the midst of war.

Two missionaries from China, both of whom passed through the siege of the Wuhan cities and remained at their posts during the stress of the revolution, made representations to the Board of Missions at its recent meeting. The Rev. Mr. Littell called attention to some significant facts: (1) That the leaders of thought in New China are very largely either baptized Christians or thoroughly saturated with the Christian ideals. Two-thirds of the men who met at the first informal conference looking toward the establishment of a republic, representing eleven of the eighteen provinces, declared themselves Christians. (2) This results from the work of the mission schools which have today a membership of over 100,000, and send out yearly 8,000 graduates to take important posts in official and commercial China. (3) Ninety per cent of the educational work in these schools is done by American Christians. (4) Thus it is that the leaders naturally look to American Christianity for aid and counsel.

The chief of an Indian tribe in Central Alaska, where twenty-one people were recently confirmed by Bishop Rowe, sent to the treasurer of the Board of Missions their Christmas offering. It amounted to $26.50. If all our communicants gave in accordance with their ability in the proportion that these Indians have done, the treasury would be full and overflowing.

Education and Holy Orders.

Many of the greatest men in history were self made. Many of the foremost men of today are self made. In every profession, in every business, in every walk of life they stand side by side. Here is the man who has gone through the schools from the kindergarten to the university with never a care in all the world, but the obtaining of an education. He has not missed a single step in the prescribed course. He is graduated with high honors. He has a degree. Next him stands another who has had by force of circumstance, perhaps, to make his own way in the world. He has had no one to pay his bills. All that he is, he made himself. His high school education was obtained at a great personal sacrifice. A college course was out of the question.

There they are, these two men; which one will you choose? The answer comes, "It depends on the man." Certainly it does—wholly and absolutely and finally on the man. Human experience seems to show that the one who never saw the inside of a university, but obtained his learning by hard and conscientious effort, and by means of no little sacrifice, is the better educated of the two. By this, is not meant that the man who has not been to college may be more successful as the world spells success, but that he may have actually greater learning than he who spent four years more on his education. Or, to put it differently, he may be in every sense the equal of the other. Both stand together. Which is the better for purposes of employment, depends on the man. First, last and all the time, it is the man.

The greatest educator in the world is human experience. How much does the youth that has his way paid from the primary school through the theological seminary know about life unless he has had some practical experience? How much does he know of the evil that exists, how much of the poverty, of the degradation, of the crime? A young man was graduated from a law school in a Western city some years ago. He maintained a private practice for a time, and was soon appointed an assistant district attorney. He was on a case one day in the police court when a young man was led to the bar of justice charged with an infamous offense. The lawyer came from the courtroom, his eyes bulging, and ran into a friend in the corridor. "I did not know that such things existed in the world," he exclaimed.

The man who has had to fight his way up is often better qualified to cope with conditions that he knows a great deal about, than the man who has used all of his time in getting an education. Let all have the education, by all means, if they can. Our universities are a tower of strength to the nation. Let us hope that they will increase in efficiency and that year by year more and more of our boys and girls will have an opportunity of enjoying their benefits. But some have thought that for some walks of life practical experience in the world without is of great importance, too, and especially is this true in connection with Holy Orders.

The call to the sacred ministry of the Church is one that brings with it the gravest responsibilities. The clergyman in these modern days should have the greatest possible amount of learning combined with a full measure of the Divine Spirit, and a great love for his work. He should be a leader among men. We are told that the minister in these times must have the best education possible, because, perhaps, he should be at least on a par with his congregation. Modern times have brought higher education within the reach of the majority, but modern times have also brought problems of social service, of civic righteousness, of labor and capital.

Not long ago the attention of the writer was called by a layman of the Church who is an employer of a large number of workmen affiliated with trades unions, to the fact that a certain rector had on a given Sunday preached regarding a labor situation "in a manner," as he said, "that plainly showed that he did not know what he was talking about, and that he was not familiar with the conditions." This clergyman was a college graduate, a much schooled man, but he knew less of the world and its affairs than he thought he did. What he lacked was actual working experience. Two years of his college exchanged for such a training among men would have more than brought a balance. It would have broadened out the man.

Shall we make it any harder, then, than it is, for men who may have first adopted some other profession to give themselves over to the work of the Church in the ministry? Shall we lay more stress upon the necessity of a college degree when, perchance, there may be knocking at the door a man who has been a lawyer, and now desires to take "Holy Orders?" He may have been a constant reader and student of the Bible from his youth up. He may be well versed in Church history. He may have been a power in the Church as a layman. Are we to do anything to make the way more difficult?

It has been said that there are too many lawyers. It cannot be said that there are too many clergymen. To be a lawyer in California, for instance, it is only necessary for a man either to pass examinations for entrance to a law school (the requirements are nowhere near as difficult as those to enter a university) and take a three years' course with about three hours' work each day or to enter a lawyer's office, do certain prescribed reading, obtain the attorney's recommendation, and pass the bar examinations. Many eminent lawyers have in the latter manner entered the profession after a year's study. It depends on the man.

In a late number of the *Churchman* there is a letter protesting in a mild way of the manner in which the smaller theological seminaries of the Church graduate men who are allowed to circulate at large over the country, "placed upon the general market," as the writer says. He seems to hint that some of the timber is not sound from an educational standpoint. Whether it is that the men are poor preachers, poor readers or poor workers, or, perhaps, poor on the fundamentals, we must guess. If, however, the *man* with the capital M, and his own ability could be taken into consideration more, and the ability to pass certain specified examinations could be stressed less, the result might be that the bars could be let down a little lower instead of drawing them up as is suggested in the letter referred to, which is appended:

"To the Editor of *The Churchman*:

"It is believed in some quarters today that General Convention should take action relative to the theological education of young men preparing for Holy Orders beyond the maintenance and supervision of the General Theological Seminary in New York. It is a fact that more men are being trained for the ministry in the smaller institutions taken together than in the official seminary of the Church. Graduates of these unofficial institutions after ordination find their work in all parts of the Church, yet their preparation has been obtained under some sectional and purely local influence. Should not the Church as a whole have something to say about the training of her ministers beyond the bare mention of certain subjects? Should she not be able to specify the amount and the quality of instruction which her official representatives should receive? If at the present time men ordained in a particular diocese were obliged to remain in that diocese, the local episcopal supervision might suffice.

"There are at least seven theological seminaries existing at present, over which the General Church has no control, and which represent more or less sectional interests and reflect a local traditionalism. However good these may be, they are practically private ventures of faith or interest and, as such, they hold no responsibility to any larger ecclesiastical authority for their educational standards and efficiency, the character of their teaching, or use or investment of funds entrusted presumably for the good of the Church at large. Their curricula are whatever they choose to establish and consequently are not uniform. It is because their finished product is placed upon the general market—that is, their graduates are trained, not for one diocese or section of the Church, but for the Church at large, that, in my opinion, some degree of supervision might well be undertaken by the General Church.

"I would propose two plans: (1) That General Convention should constitute the 'Committee on the Charter and Laws of the General Theological Seminary,' or some other body of representative and large-minded men, a 'Committee on Seminaries' and should give to it, in addition to their special powers relative to the G. T. S., authority to place the stamp of the Church's approval upon the non-official seminaries now existing. For 'authorization' seminaries could be required to accept from the committee a carefully worked-out standard minimum curriculum and to submit every three years not only a report of its academic work but, as well, a complete and properly audited financial statement showing property values, investments, gifts, bequests and tabulated expenses.

"Such a plan would put 'Authorized Seminaries' on a level with the General Theological Seminary and yet leave them in possession of a greater degree of autonomy than that possessed by the latter. It would create responsibility and tend to make all concerned think more of their respective duties. The power to grant authorization would carry with it necessarily the right to withdraw it, should the triennial reports not be deemed satisfactory.

"Because of the Church's supervision, the graduates of a seminary officially approved might be—rather *ought* to be—by canonical amendment exempt from further examination by diocesan chaplains.

"The question may be asked: 'Can the Church bring about the submission of seminaries to such a committee?' Only incompetent management or party spirit, I venture to think, would refuse to yield to such oversight and direction. Moreover, no seminary would want to graduate men against whom there would be discrimination, as there would be, if, such a scheme having been adopted, a particular seminary should not obtain approval.

"(Plan 2.) Perhaps some might prefer to the foregoing that seminaries now established as private institutions be made the official seminaries of the missionary departments in which they respectively are located. If this plan should be deemed best then, that these institutions should have an o..cial and truly representative—not a local or party—character, all the bishops of the department should *ex-officio* be qualified to act as a Board of Visitors.

"Edmund Booth Young,
"Seabury Divinity School."

Some World Circuit Saunterings

VII.

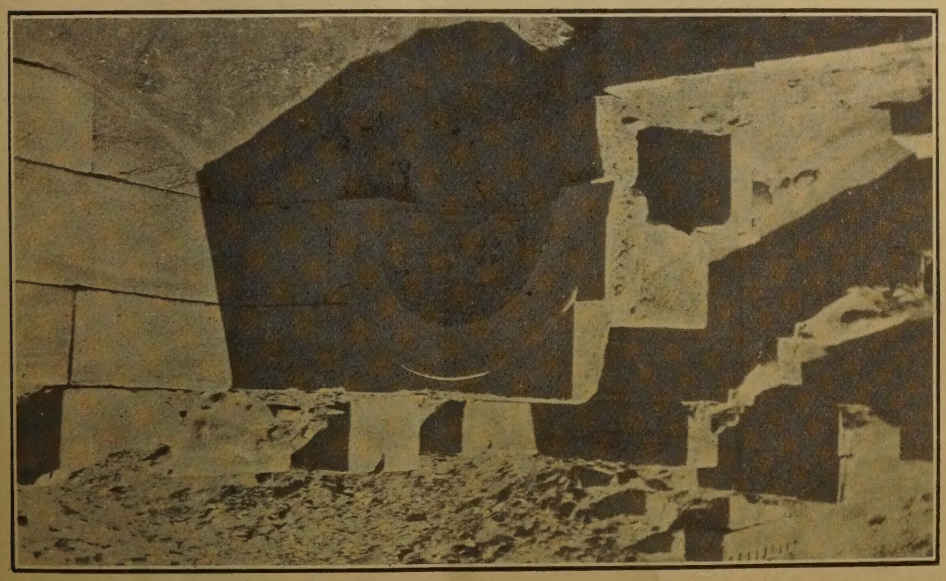
The Nile Trip.

"How sweet is were, hearing the downward stream
With half shut eyes ever to seem
Falling asleep in a half-dream!"

Some of the most memorable moments of the Nile trip I believe are those of soothing revery like that of the Lotus-Eaters quoted above from Tennyson's familiar verse. Nowhere on the world-circuit was there so fine a sense of the real *abandon* of idling. The creature comforts of our steamer, "Rameses the Great," which brought the three weeks more or less of the river travel down to this amid Egyptian scenes and under Egyptian skies, the hues of which were described to us by a popular water-color artist as so difficult to reproduce, brought spells

"To dream and dream, like yonder amber light."

But there was no mistake about having to be "wide awake" betimes. Not quite as animated as the Arizona "hurricane deck of a cayuse" is the donkey back for the side trips to ruins, but a belaboring donkey-boy can put a cheery jolt into its motion that in the first experience at any rate, is apt to produce thrills of staying on more than of the



Ruins of old Coptic Church near Temple of Hathor at Denderah.

a nice point of easy going existence, of course had something to do with it. Even an occasional "bumping a bar"—for it was along in the season when the water was getting low—was a cushioned sort of sensation and the plash of paddles and the breath of the engine seemed to have some of the

"Music that gentler on the spirit lies
Than tired eyelids upon tired eyes."

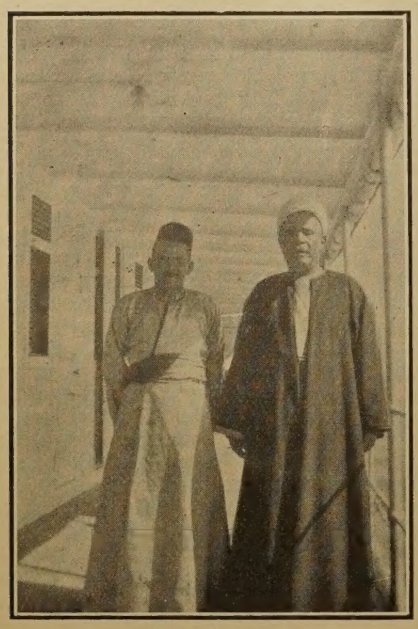
Then the good, cosmopolitan company, with a genial consciousness of "all being in the same boat" on a choice trip, the spacious and sheltered "lounge" on the upper deck for five o'clock teas and general chatter upon the day's doings, the good service in all departments of the boat, including that of the dragomen, "Mohammed," who visited the Chicago Exposition, and "George," most picturesque in what the veteran "Mohammed" called their "howling-swell clothes," all scenery. And this has its own value on the trip. There is a sane and simple regime in the riding and air these side trips give, over and above the zest in visiting the notable sites of antiquity. They really counter the symptoms of langorous dyspepsia that even the poet cannot despise in his "mild-eyed, melancholy Lotus-Eaters." And when the tourist has his first mount for the ruins of Memphis and the great burial ground at Sakkarah —mine named "Moses," with boy "Abdul" tuning up both the donkey and various American airs, "Yankee Doodle," "Hail Columbia," college yells, etc., for my edification, showing how many fellow countrymen had been there before—it will not be strange if after he had covered the miles more or less going and coming, it dawns upon him that he has had the liveliest exercise he has had in many a day. And so the trip throughout is calculated to keep one in condition. It would be as hopeless as the "literature on the subject" renders it needless, to attempt to follow the itinerary with descriptions of what we saw. Indeed, so absorbing was the experience from day to day that every point visited left the feeling that it would be impossible to see all one wished without Argus-eyed and Sphinx-like staying power. And by the way, when one visits the Sphinx and the Great Pyramids there is a sort of lurking query as to whether after all the real secret of the Sphinx is simply that it says nothing just because it has nothing to say and only wishes to just be let alone and stay there and absorb the "Spell of Egypt" for a few aeons. In strange contrast with such stony repose is the agile young Egyptian, who for a few piastres consideration will sprint up and down the neighboring Great Pyramid —451 feet high—in eight minutes. What becomes of our strenuous American "twenty-minutes?"

It would be an interesting self-study to try to trace the real lure of ruin hunting on such a trip. Of course experting in Archeology explains something of it, curio-craze something more, the desire to visit any old land something more, and perhaps the oddities of ancient architecture and art and rulers and peoples still more, but this does not seem to explain all. To the saunterer, at any rate, Hamlet's question, "Why may not imagination trace the noble dust of Alexander?" gets closer to the secret of that travel-lure. Yorick's skull had been associated with human life. And it seems to the saunterer that it is the life of these remote Dynasties of Egypt which the ruins so graphically picture to the imagination that invests them with the strange fascination to-day. A few illustrations of that we may cite and then leave the regular round of Nile trip visits each one with its own zest to the imagination and the authorities, guide-book and otherwise. With the hearty wish then, that any reader of this may himself go and see—and who knows but some of our moving picture enterprises may yet bring the whole trip into the home glare?—suffice it here to outline the itinerary as it included Memphis, Beni-Hassan, Assiut, Denderah, Luxor, Thebes, Karnak, Kurna, Necropolis, Tombs of Kings, Deir-el-Bahri, Ramesseum, Esnah, Edfu, Kom-Ombo, Assuan, Philae and the "first cataract" from which the return trip began.

One illustration of the *human* of the past appealing so cogently to the human of the present day, was at the extensive rock-tombs of Assiut. Excavations were proceeding there under the supervision of a courteous German archeologist, and a few days before our visit a mummy had been uncovered, the case of which he had opened for us. These lonely scientists have troubles of their own, by the way. We heard of one Superintendent of Excavations who thought to lighten the labors of the fellahin by bringing in an invoice of wheelbarrows to take the place of the small baskets in which, on the backs, they carried the earth out of the "diggings." When after a few days trial they came to him to ask that they might go back to their baskets, he found that their yearning for the restoration came from the fact that they had not only substituted the wheelbarrows for the baskets to carry the earth, but had substituted them on their backs, and but faintly appreciated the good intention for emancipation of labor in carrying the wheelbarrows! In the particular mummy case referred to was preserved the very cane used by the one embalmed some three thousand years before Christ. It was a

plain staff, showing contact with the earth as he had walked with it—you could fairly hear its "thump, thump"—and visualized him in a way that one would journey a good distance to experience.

Another illustration was at the celebrated "Tombs of the Kings," some miles back across the river from Luxor. Descending by a long passage way into the very depths of a mountain, is seen the mummy of King Amenophis II. of the XVIII Dynasty (about 1500 B. C.). It is one of the very few royal mummies now left where they were originally entombed, and you see it under an electric light, the current of which also illuminates the passage way to it! The calm features are those upon which his generation looked, and some of the withered garlands are with it to tell of royal homage then. And somebody turns a modern button to enable us to look upon that face now and the touch of human makes the whole of the ages "akin."



George and Mohammed

Another tie with the past that even more fell in with the musings and bent of a parson-saunterer, was the constant suggestion of the Christian touch with those regions and ruins in the early centuries of our Era. Crosses, palimpsest over or amid older hieroglyphics at many points, bear their testimony to Christian use of the old temples or parts of them, and picture to the eye the assemblies or anchorites who there bowed at the Name of Jesus as generations before them had bent before the symbols of Amen-Ra. And the aggressive spirit of the old Christian worshippers has left its mark upon the images and ornaments of the older Egyptian religion. In one temple in particular, that of Hathor at Denderah, the carved heads of the goddess are almost without exception marred in some way, generally by the loss of the nose and not without grotesque effect. This is typical of the iconoclastic mind of the early Christians to beat down with axes and hammers idolatrous images. And Rameses the Great, whose statues, colossal and small, seem to have been struck off for distribution like photographs, by the dozen, has been a signal sufferer from this militant smashing habit of early Churchmen. Some one in fiction has imagined Rameses the Great revisiting the old scenes and much put out with this rack and ruin wrought on his proud effigies erected for all time, but not without consolation when acquainted with the wide publicity given him on the picture postals of his statues, with which modern tourists load the mails for all the world! Incidental to that same temple at Denderah, was a tribute to the old Egyptian art. As we clambered down through narrow, dark passage ways and crawled through low openings to view in the flash of magnesian light, paintings on the walls with their fresh-looking tints in the crypts much older that the superstructure, George, our assistant dragoman, with fine discrimination, said "See how much more feeling these have than those of the Roman period in the Temple above! These artists worked with sincerity in their old religion, that other work was show work for the early heathen Roman Emperors and was done for pay." On the outer wall of the Temple there is a representation of Cleopatra and her son, Caesarion. But it was at this same Denderah that we saw the remains of a large Christian Church, with a shell ornament remarkably well preserved, dating from early in the fourth century. An so about this one great Temple the imagination could long linger and people anew the old Coptic Church, with its stalwarts looking upon the art and structures of the worship of vain gods with the sentiment, "down with it, down with it even to the ground."

And the saunterer wished many times he might explore more fully the habitat in Egypt of that primitive form of Christianity which has left so many marks. Bishops were thick at one time in Egypt, and to begin with, a Coptic tour could take in Thmuis in the Delta of Lower Egypt, from which we have the earliest full copy of a Christian Liturgy, bearing the name of its Bishop, Sarapion. Then we would like to identify the places of hermits like Paul—under the old Decian persecution—and Anthony about Thebes and its borders, Egypt being the native land of Monasticism, and they being the founders of the hermit life in the third century. At Tabenna, Pachomius founded the first monastery and many another spot associated with that current of monasticism with Egypt, of which Montalembert speaks: "Once begun floods of men, of women, and of children threw themselves into it, and flowed thither during a century with irresistible force." Such a tour would appeal strongly to many a lover of Church history and Coptic souvenirs would command more interest than scarabs. The saunterer was fortunate in being able to purchase an old coptic slab about 18 by 18 inches in size, carved with Christian emblems, including the dove of the Holy Spirit, from our Dragoman George, himself a Copt, the marble having been found in excavating for the building of his Father's house at Luxor. And the Doctor on the "Rameses the Great," Mr. M. B. Ray, M. D., added to his other courtesies the finding and presenting of an antique pectoral Coptic cross. At Assuan, by the thoughtful provision of Canon Yates, the Chaplain of St. Mark's English Church, of whose many kindnesses we shall have more to say later in our circuit, we added some interesting Egyptian curios to our collection and visited a modern Coptic Church and had an enjoyable interview with the priests and authorities.

This story of our sauntering on the Nile, as it closes, at any rate differs from that sermon which was called "finished" because it left nothing out! To think of the things omitted, impressions and expressions, history and mystery, customs and changes, leaves one nothing to do but ask, "Are they not written in the Books of the Chronicles of Baedeker and Wallis Budge?"

WILLIAM F. NICHOLS.

RESULTS OF THE MEETING OF THE BOARD OF MISSIONS AT CHICAGO.

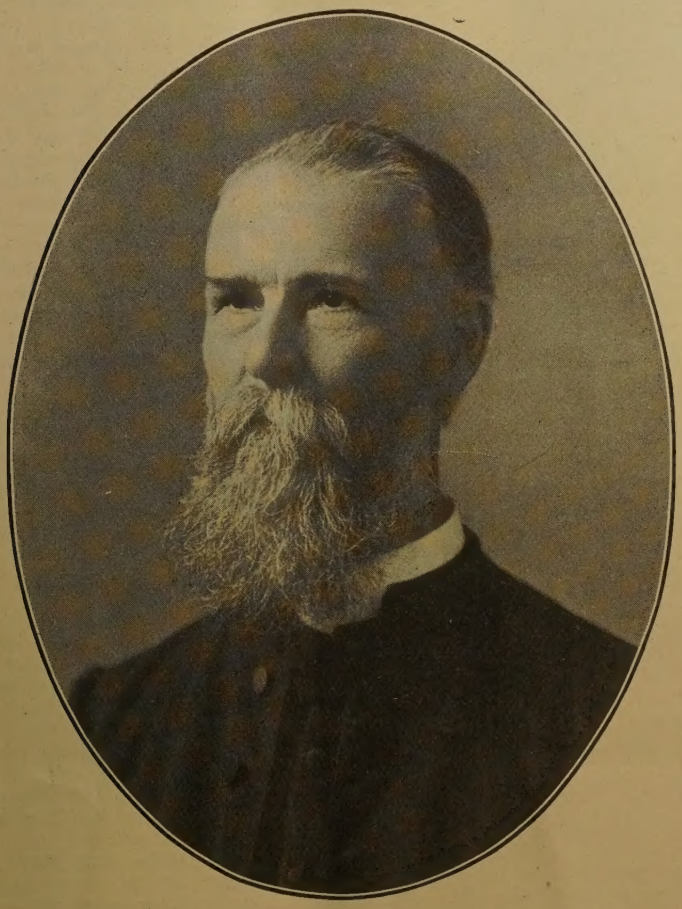
The meeting of the Board of Missions in Chicago was the occasion of missionary gatherings all over the city, arousing a degree of interest seldom paralleled. A committee of the diocesan board, in charge of the veteran missionary layman, D. B. Lyman, Sr., made a division of the city and its suburbs into districts and arranged for services and conferences at convenient centers in each. Addresses were excellent, interest keen, questions many. Among those who took an active part in these meetings were: Bishop Lloyd, Bishop Greer, Bishop Harding, Bishop Edsall, Bishop Johnson, of Los Angeles, Bishop Suffragan Toll, Mr. George Gordon King, the Rev. H. L. Burleson, the Rev. J. H. Hopkins, the Rev. Theodore Sedgwick, Rev. W. R. Stearly, Mr. Burton Mansfield and Mr. George Wharton Pepper. Perhaps the most notable of the addresses was that of Bishop Greer, at St. James' Church. One of the great results of the meeting of the Board in Chicago was, he said, to make the Church realize that it was not sectional but catholic; a great comprehensive body. Different schools of thought were of value; they looked at the Church from different points of view but with a common loyalty. The result was a closer bond of union. "The destiny of our Church," he said, "is to take all discordant notes and tones of American life and weave them into one harmonious whole. One result of our many missionary mass meetings is to make us realize that ours is a great missionary Church and that the missionary propaganda is to be carried on,. not by a consecrated minority, but by every man, woman and child * * * Let us try for the big things, and try in faith."

In all these gatherings the question box was very freely used and there was active discussion, from the pews, showing a deep and lively interest, which reached the climax of its manifestation at the great dinner in the Auditorium. Very notable, too, was the pre-Lenten meeting of the South Side Sunday School Institute, which for the first time was made distinctively missionary. The devotional address by the Rev. Dr. W. W. Wilson insisted and dwelt with rising emphasis on the compelling call to teach. Bishop Harding, first of the regular speakers, appealed movingly to the great motive back of missions; Mr. George Gordon King told of the sanctifying of common sense in the administration of the Board, and Bishop Lloyd stirred every one of the 200 teachers when he spoke of the love of God for each one, with the eternal purpose of making each one himself a savior of others. What the meeting of the Board of Missions has done for Chicago, Churchmen there feel they can only begin to tell, and its members feel something of the same high hopefulness when they ask themselves what it has done for the Board, for the Church and for the whole cause.—*The Churchman.*

In August, 1910, St. Mary's Boarding School on the Rosebud Reservation, South Dakota, was destroyed by fire. Thanks to the generosity of many friends of the Indians, better and finer buildings have been erected, and the last official act of Bishop Johnson in South Dakota was the opening of the new school and chapel.

Fortieth Anniversary of the Ordination of the Rev. D. O. Kelley.

On the occasion of the fortieth anniversary of his ordination, March 17th, the Rev. Douglass O. Kelley, one of the best known clergymen of the State, and for many years prominently identified with Mission work in and about San Francisco, was given a welcome surprise by Bishop Nichols and a large number of his brethren of the ministry. Quietly and with thankful hearts Mr. Kelley, his wife, three of his sons, Mrs. Fletcher, Dr. Mary D. Fletcher and Mrs. Cadman had joined earlier in the day in the Communion service conducted by the Rev. E. W. Couper at Mr. Kelley's home in Alameda, thus fittingly commemorating the occasion. It was therefore a great surprise when in



the afternoon a delegation of clergymen headed by the Bishop bore down upon him, bringing messages of congratulation and good cheer.

A portion of the Ordination service was read by Bishop Nichols and an account of the ordination of forty years ago which appeared in THE PACIFIC CHURCHMAN was recited by the Rev. C. L. Miel, present rector of St. Peter's Church where Mr. Kelley was ordained. Dr. Bakewell presented Mr. Kelley with a casket containing a hundred letters of congratulation, and the Rev. William A. Brewer read the following letter of greeting written by the Bishop, and signed by the clergymen of the diocese who have known and loved Mr. Kelley:

"Our brother, greatly beloved and revered: The 17th day of March, 1912, rounds out full two score years of your faithful ministry for Christ Jesus. We, your fellow workers in the Lord, would lovingly join with you in high eucharistic thanksgiving for all the mercies to you and to the Church you have served, and especially for your good example as a minister of God. The whole forty years without a break have been given to the work in the Diocese of California. It has been your only diocese. You have not shared your official relations with any other field. Your ministry covers almost two-thirds of the whole life of the diocese. And this has singularly identified you with it, in its notable formative period as a priest pioneering its spiritual progress, and as a builder ever at the fore in shaping its framework and traditions.

"Indeed, there is hardly any side of the constructive record of the diocese with which in your versatile experience you have not been associated. Your priestly and pastoral agency has been blessed in the settled parish as in St. James' Church, Fresno, which you founded; blessed also among those that are dispersed abroad in the great San Joaquin Valley in the beginning of its population, and blessed, too, to those friendless ones and 'those sick and in prison,' in neglected places and in the hospitals and relief institutions of our chief city, whom you, as our untiring missionary, so many years have visited.

"As one of the original members of that noble band—now so depleted—of the old Church union, you have seen the forecast and activities for institutional growth in the diocese realized in signal ways. Your recent sharing in the service at the laying of the cornerstone of the worthy memorial buildings of the new St. Luke's hospital brought you one realization, among several that you have had, of the hopes of those Church union days.

"The practical founder, under Bishop Kip, of the missionary work in the San Joaquin Valley, wisely and unerringly selecting the points for first promotion that were to be the strong centers of today, you have had the unique confirmation and reward of your sagacity and steadfast faith and labors in seeing the field you first exploited made into the promising Missionary District of San Joaquin, with the church on the very site you secured, the pro-cathedral of a resident bishop. For some time presiding over a Convocation, and in Convention as a member of the Committee on Canons, as secretary and director of the Corporation of the Diocese, as representing the Church on the Board of Directors of the Associated Charities of San Francisco, active in our Social Service Commission, and in other channels of which we will not attempt an exhaustive list, you have had large administrative functions in the whole progress of the diocese, coincident with your ministry. And the one diocese in California when you were ordained to the Diaconte has now become three dioceses and a missionary district, all characterized by high promise and present zeal.

"We do not forget that earlier record of your patriotism as a young officer in the Civil War, nor that professional training for the bar which has stood you and the diocese in such good stead in your constant relation to its canonical law and procedure. And we wish to include in this tribute her who has been by your side in all these years. Brave with your bravery in the common trials and problems, devoted with your devotion to the high ideals and interests of the Church, justly proud with your modest pride in the contemplation of two sons for the Holy Ministry and of four other sons in honorable callings, by this we whose names are undersigned extend to you both our warm congratulations and our deep affection.

"May the great Head of the Church spare you and her yet many years to the diocese and, with an ever deepening revelation of this mercy and comfort in your retrospect of this service, bring you one day to the benison of the crown of peace and joy and life."

Mr. Kelley was born on Kelley's Island, Lake Erie, 68 years ago. He was a son of Julius Kelley and Mary Hitchcock. His ancestors were prominent workers in the Church. At the age of 17 and while attending Hobart College, at Geneva, N. Y., he enlisted independently in the Union Army and was assigned to the Army in

Kentucky and Tennessee. He served all through the war with distinction and spent many long months in Confederate prisons. At the close of the war he came to San Francisco and engaged in the practice of law with Colonel Dickinson. While practicing law he prepared himself for the ministry and was ordained March 17, 1872. He served for a time as assistant in the Church of the Advent, on Howard street, under the late Rev. H. B. Lathrop. Later he was assigned to missionary work in the Watsonville District, where he remained five years.

While serving there he married Miss Annie A. Fletcher of San Francisco. From the Watsonville District Rev. Mr. Kelley was assigned to missionary work in the San Joaquin District, where he labored for twelve years. From the San Joaquin Mr. Kelley returned to San Francisco and was made City Missionary. He was also made a Senior Canon of the Pro-Cathedral and was for a long period editor of The Pacific Churchman. Because of failing health he was recently forced to relinquish religious work.

Eight sons were born to the clerygman and his wife, of whom six are living. They are Tracy R. Kelley of Shanghai, Dr. Norman D. Kelley of Berkeley, Lieutenant Reginald H. Kelley of the United States Army, stationed at Fort Cook; the Rev. Harold H. Kelley, now at Cambridge Theological School; Lynwood J. Kelley, an assistant in the Department of Agriculture at the State University; Leslie O. Kelly, a student at the University of the Pacific, where he is preparing to enter the Divinity School.

The surprise to Mr. Kelley was arranged by the Clerical Seminar, of which the Rev. J. O. Lincoln is president, and among the clergymen who accompanied the Bishop to personally offer their congratulations were Archdeacon Emery and the Revs. William A. Brewer, C. L. Miel, John Bakewell, J. O. Lincoln, E. L. Parsons, H. H. Powell, F. H. Church, W. E. Couper, Mardon D. Wilson, John G. Gasmann and Dr. Phillips.

CARD FROM THE REV. D. O. KELLEY.

May I by this means thank the many friends who contributed to the Letter Fest of March 17th—thanking them one and all for their remembrance and kindly, brotherly expressions. Each and every one would have its separate response were it not physically impracticable. To all, greeting in return!

D. O. Kelley.

Alameda, March 22, 1912.

From the Editor's Desk

In several places in this issue will be found mentions of the famine conditions in China. Our brethren of the Church there are calling on us for help in their dire distress.

On February 23d the City of Rome celebrated with a carnival the annexation of Tripoli, the bill for which was passed on that day. The vote in the Chamber of Deputies was 431 to 38.

The Alaska Indians will be extinct in a few generations if Congress does not go to their relief, according to reliable statistics recently published. It was in connection with securing certain legislation for them that Bishop Rowe paid his recent visit to Washington.

The editor would call special attention to the "Mission" recently held at San Luis Obispo, and the results attending it as set forth in other columns. The clergy taking part in this effort are gratified over the results. In our next number there will appear an account of a second "Mission" conducted by the Rev. E. H. McCollister at Paso Robles.

The editor is pleased to announce the addition of a new writer to the staff of those who faithfully contribute to The Pacific Churchman. He is to write monthly, we hope, a number of special articles the first of which appears with this issue. He has chosen to sign his contributions "Occam."

We must shrink with horror in this enlightened day at the Hillsville tragedy. The defenseless officials who went to their deaths while doing their sworn duty were the victims of a band of desperadoes who ceased to flourish in this country a generation ago, and then were heard of only among gangs of outlaws. The whole affair is one that we can think of only with shame and humiliation.

In our last issue we devoted considerable space to an account of the Men and Religion Forward Movement Campaign in San Francisco and the Pacific Coast. We are told by some that so far as San Francisco was concerned it was not a success. If we are to judge by some of the meetings this is true. They were very poorly attended. Others were more enthusiastic, and we cannot say that some good was not accomplished. It was something to get two hundred laymen to speak in the churches of the city on a Sunday night. But the team that visited San Francisco was disappointed at the results. Whether it was that the movement came too soon after the enthusiastic meetings of the Gypsy Smith campaign or not is a question, but certainly taken as a whole, all over the country, the workers have been much encouraged, and it is hoped that other cities of the West have made up for San Francisco's deficiency, if there was any.

We enjoyed a unique experience in San Francisco during the month. From his pulpit and in the public press a prominent clergyman encouraged and strengthened us by telling us how good we were as a city. We learned how fair a city we had, what kind of a populace we had, and what kind of stuff we were made of. This was good for us to hear. It was, nevertheless, only the opinion of one man.

Another man, the editor of a Methodist publication and also a minister, holds the opposite view, and we are condemned. What shall we say to this latter indictment? Listen to it:

"But why is the city so impervious to religious teaching? The explanation is found in its having no religious conviction. It treats lightly or with indifference all appeals regarding religion. Its mind, surfeited with matters of the easy-going life, solemn things, such as religion, life and death, are matters of indifference to them. No city with such population in the civilized world has so few men in Church work—only about 2,000 men out of a population of 500,000. No city with such a population has so small and insignificant list of churches. It has more saloons than the number of Methodist members, all told. Nearly 2,500, or, to be more exact, 2,300 less the grocery and drug store list. It is truly American, yet the most un-American of all great American cities. Seventy-five per cent of its population is foreign born. The ends of the earth meet in it. But with few exceptions they do not bring their glory and honor with it. Rather do they bring the opposite."

The possibilities of the West by reason of the opening of the Panama Canal which President Taft tells us may be ready for commerce by the middle of next year, are certainly not appreciated by a sufficient number of people on this Pacific Coast. Some of the business men and capitalists, of course, are laying plans for the future, but it has remained for Easterners and merchants of foreign lands in many instances, to make the first move before local investors have realized what was happening.

The truth is that there will be so great a change when once shipping begins to come through the canal and direct to our Pacific Coast ports that it will tend to revolutionize the West. This clipping from a New York paper tells a little of the story:

"Charles Erlund, an English financier, arrived in New York a few days ago en route to the Pacific Coast to perfect arrangements for the investment of $200,000,000 in docking and terminal facilities there, to be installed after the opening of the Panama Canal. Mr. Erlund represents an English syndicate. 'The Panama Canal is going to revolutionize the world,' he said. 'It will change the face of the map, so far as commerce is concerned, for the Pacific Coast will get the balance of trade resulting from the canal. As the West stands now, it is like a small town at the end of a railroad. But when the canal has been opened the West will be as a great city which is a center of commerce. People have no idea of what the development of the West will be when the Panama Canal is opened. The fact that English capital is now being heavily invested out there shows the confidence that Europe places in the development of the West.'"

Bishop Mann, who has been assigned by the Presiding Bishop to the charge of the District of New Mexico, which becomes vacant by the death of the late lamented Bishop Kendrick, is nothing if not up-to-date, and is certainly something of a humorist. The following is culled from his diary, and was written after he arrived within the confines of his temporary charge:

"January 25th—Day given to writing letters and articles. At night went to the 'Moving Picture Show'—a clean and really interesting one. I honestly think that this sort of thing, properly managed, solves the problem of public entertainments in small cities and villages. And it has immense possibilities of instruction.

"January 26th—The whole morning spent in going through the great collection of Indian and Spanish 'curios,' on sale here by the Harvey Company. Had, as guide and explainer, Mr. Schweizer. He has made many trips to and sojourns amongst the various tribes and pueblos, and is an exact authority on their various manufactures—their antiquity, material and significance. The treasures he showed Mrs. Mann and myself—many of them not on public display—were most interesting. And the prices put them

far away from being dangerous temptations. A blanket at $1,500, or an opal at $300, or a small piece of silver at $100 cannot possibly harm me. I look, and admire, and go away with all my money."

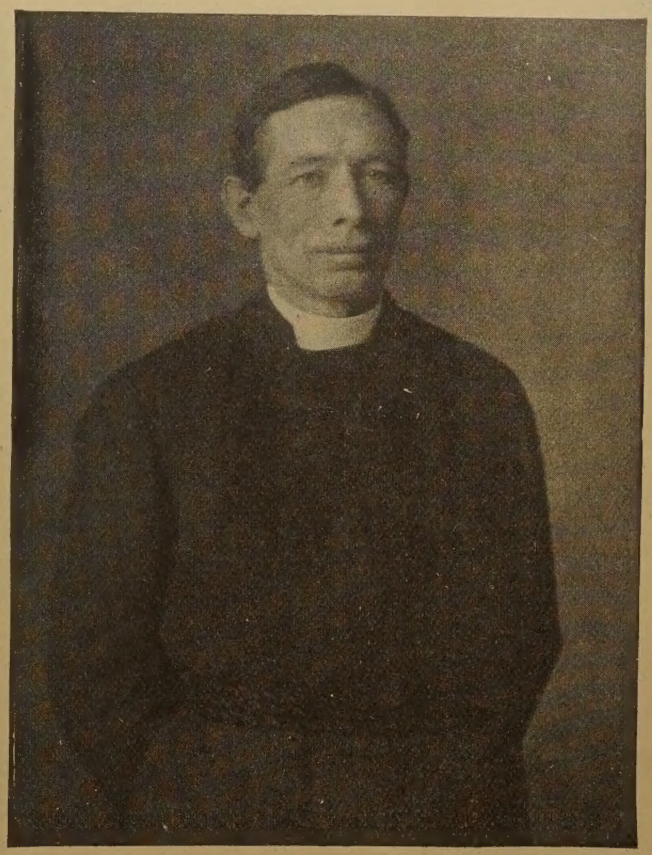
Socialism is geting to be a real live subject. Not that it was not always imbued with a certain fire given to it by the ever-present pavement preacher on the street corner, whose conversation often went round in a circle in such a manner that one who listened long enough would find his brain in a turmoil to understand what he had heard, and after much puzzling would learn to his dismay that the whole sum and substance of what he had been listening to would reach only a big round zero. We have learned, of course, that this was not real socialism, but was rather that brand of it that bordered on anarchism, and that has made the propaganda so little understood. Now-a-days, however, we are receiving some of the socialistic views of our bishops, and like the leaders of socialism who have been able to speak intelligently upon it, they have impressed us with certain of the truths to which they have given utterance. One of the Eastern Church papers refers to Bishop Spalding of Utah as a Socialist bishop in the following article:

"New York City has been greatly excited over the visit of a real, live Socialist bishop. The Right Rev. F. S. Spalding is bishop of the Protestant Episcopal Church of Utah. He came to New York to talk on Mormonism. His addresses on that subject first stirred up a furore because he showed so much sympathy with them and said so many good things about them. But it has been his talks on Socialism that have awakened keenest interest; for Socialism is getting to be a live interest in New York, while Mormonism is not. In one address he earnestly advised all young ministers, who had come under the survey of the new social idealism and held different views from the Church, not to leave it, but to remain until ousted. At Holy Trinity Church, Brooklyn, Sunday night, Januarq 28th, after a sermon on 'The Social Basis of Religion,' he was a target for a perfect fusilade of questions. In answer to these questions he avowed that he voted the Socialist ticket; that it was just as easy to be a good Christian and a Socialist as to be a Christian and a Republican at the same time; that capitalists were not so much to blame as the system; that 'all this talk about tainted money was bosh'—give it to him and he would soon disinfect it; boys are held to be cheaper than either machinery or safe conditions of labor in the United States. Someone asked him if the vestries of the churches were not, as a rule, composed of 'some of the shrewdest capitalists in the game?' To this Bishop Spalding replied, 'Yes, possibly; but the votes of the people elect the vestry, and the laboring man has the same rights as any other man, and the laboring man is stupid in not asserting his rights and powers in the Church.' His closing words were very significant when one remembers that they come from a bishop of the Episcopal Church: ' "Lead us not into temptation" means, give us such a physical environment that we will be able to lead decent lives. In Utah six thousand Greeks were imported because they came cheap; then Hindoos were imported; they came cheaper, because they did not eat meat. Such laborers are paid just enough to keep soul and body together. In a man's suffrage country like ours there is no reason why we should stand for this sort of thing, and the time will come when men will not stand for it. We must enter into this movement for industrial emancipation.' "

The preparations of the directors of the Panama-Pacific International Exposition are going ahead a little more rapidly. The events of chief interest during the month were the visits of the Governors of Oregon, Nevada, Idaho, Washington, Utah and Montana. The selection of a site for the Oregon building, attended as it was by a large delegation from the Northern State, was a noteworthy occasion. The Nevada site was next chosen in appropriate fashion, and as we go to press the other Governors are being entertained.

In connection with the article in our last issue entitled "Pew to Pulpit," the following clipping from a denominational paper is interesting. It shows another way of getting at the needs of the people; it also shows rather a different point of view from that of Church people as illustrated by our own article:

"Perhaps if the people really ruled, as Mr. Bryan has so continuously urged, ministers would have less difficulty in selecting sermon themes of popular interest and modern application. A minister in Spokane, Washington, Rev. B. C. Preston of Plymouth Congregational Church, has recently tried the experiment of sending out a referendum in order to insure a wise and suggestive selection of Sunday evening sermons. He prepared a ballot in which, under a variety of groups such as devotional, historical, social, character sketches and the like, were listed forty suggested topics, and asked for a choice of ten. In addition to this interesting use of the referendum he also applied the initiative in so far as to leave blanks for topics or texts not covered by those on the ballot. These lists, together with a direct practical letter in which Mr. Preston put the burden of the choice of modern and interesting topics straight up to each individual, he sent to 500 men. Of these 416 returned their replies. Some of our readers may be interested in the first five of the ten which won out in this popular vote. They are: Was Jesus of Nazareth a Socialist? Are the Objections to Worldly Amusements Reasonable? The Best Medicine—a Merry Heart; Are Secret Societies a Blessing or a Curse? The Eternal Question—'Whom Say Ye That I Am?' The ten addresses are now being given to large congregations, being delivered in an order converse to their popularity as indicated on the ballot. Mr. Preston is enthusiastic not only regarding the success of the plan, but also for its stimulating effect upon the pastor. Not least interesting were the topics suggested voluntarily under 'the intiative.' We have no doubt that were this method adopted in a number of communities widely separated the trend of opinion as thus expressed would be closely similar. In any event the result of such a vote ought to enable any minister to come closer to the needs of the particular community which he serves."



Bishop Brent

BISHOP BRENT PREACHES AT TRINITY, SAN FRANCISCO.

Trinity Church, San Francisco, was almost filled on the evening of Monday, March 25, to listen to a message from Bishop Brent, of the Philippines, who is en route to his district after a trip to The Hague. The members of the united choirs of the city furnished the music, and there were more than one hundred voices. Bishop Nichols, Archdeacon Emery, and many of the clergy of the city were in the chancel, and after evening prayer had been said the Bishop, in a few words of welcome, introduced Bishop Brent.

"The American Nation in the Philippine Islands," was the topic of the Bishop's sermon, which lasted for nearly an hour, although the interested listeners would never have suspected the duration of time. Bishop Brent said there were two kinds of "missions," involving our attitude towards our Island possessions, "The Mission in Diplomacy," and "The Mission in Religion." There were two epigrams

which best represented what was trying to be done in the Philippines. First, "The Philippines for the Filipinos," and second, "To change the government from the form of government of Americans aided by Filipinos to the form of government of Filipinos aided by Americans."

The Bishop traced the history of English colonization, showing that wherever in the past England used her colonies only for her own gain, now she was trying to develop them. He argued that America ought to be in the van, and be most generous to her possessions. He declared that there was in the Philippines the most advanced form of government to be found in any Oriental nation, and that the Islands were turning more toward the West than the East in their process of development.

He pointed out that in the past the ecclesiastical control had rested with the government, whereas now it is a "free Christianity and a free State." Continuing, the Bishop asserted that the work of the Roman Church was now of great value, since the Philippines had ceased to be the dumping ground of "bad friars."

The Church is now ministering, he said, to four different classes in the Islands. First, to the American people living in the Philippines; second, to the Christianized Filipinos; third, to the Pagans, numbering about 500,000; fourth, to the Mohammedans.

In closing, Bishop Brent begged for the prayers of the people for his work in the Orient. The offering was given to the Bishop for use in his district.

Tempora et Mores

AN INDEPENDENT SURVEY.

"Weary Willies" and—

We have all seen weary gentlemen of leisure, both rich and poor; but did you ever see a more weary letter than this passage which Dominic quotes from a letter he recently read written by one clergyman to another? It makes one groan in spirit for spiritual things:

"If you are sick of shows and lectures then I am not only sicker but am at the point of death, over the same thing. It has been a matter of very serious thought with me of late whether or not to cut out the whole business (of this kind) and simply to get down and preach the Gospel and nothing else. I have had another time with my nerves as a result of my last month's work. By hard personal man to man or woman to woman visitation I can scare up a crowd to attend a dance or something of that kind. Then—the bottom drops out once more and things are the same or worse than ever before. Father ——— never did anything of this kind. He simply preached the Gospel in season and out of season. If people came out—well, so much the better for them; if not—so much the worse. The result is that after about 40 years of this kind of a thing he can get out 300 to a 6:00 a. m. service on Easter Day and more on any other morning than the average man has on the 'Holy First-Sunday-in-the-Month.' He has more of his spiritual children scattered over these western States than he can count, and today is one of the biggest men not only in ——— but in the middle west."

Perhaps the clergy will not be wholly glad that Lent is soon to be over!

Just for a Laugh.

From the *Detroit Free Press* comes the following: "The gentleman from the West pulled his chair up to the hotel table, tucked his napkin under his chin, picked up a bill of fare and began to study it intently. Everything was in restaurant French and he didn't like it.

"Here, waiter," he said sternly, "there's nothing on this I want."

"Ain't there nothing else you would like, sir?" inquired the waiter, politely.

"Have you got any sine qua non?"

The waiter gasped.

"No, sir," he replied.

"Got any bon mots?"

"N-no, sir."

"Got any semper idem?"

"No, sir, we ain't."

"Got any jeu d'esprits?"

"No, sir; not a one, sir."

"Got any tempus fugit?"

"I reckon not, sir."

"Got any soiree dansante?"

"N—oooo—s—sirr."

The waiter was edging off.

"Got any sine die?"

"We hain't, sir."

"Got any e pluribus unum?"

The waiter's face showed some sign of intelligence.

"Seems like I heard ob dat, sir," and he rushed out to the kitchen, only to return empty handed.

"We ain't got none, sir," he said, in a tone of disappointment.

The waiter was fast going to pieces while the man from the West was as calm as a May morning.

"Got any vice versa?" he asked.

The waiter could only shake his head.

"Well, maybe you've got some bacon and cabbage, and a corn dodger?"

"Deed we have, sir," exclaimed the waiter, in a tone of utmost relief, and fairly flew to the kitchen.

Inasmuch as Dominic has been called a Latinist and a "high" Churchman, he quotes this as a proof of both; it wouldn't make a *very* bad Lenten dinner, would it?

Unconfirmed Communions.

The approach of Easter and the thought of its incongruous congregations and communions reminds one of "the unchristian bigotry" (sic) of those clergy who do not believe in receiving the wilfully unconfirmed at the altar rail, and thereby placing them on the same footing with the confirmed. Now while one may well refrain from disputing questions of liturgical history, etc., with the learned Bishop who has recently spoken in favor of this practice, it may be helpful to leave all technical matters aside and look at the question merely from the standpoint of what is just, and what is fair to both sides. Stripping the discussion, then, of its fallacies liturgic, rubrical and historical, let us ask this simple question:—Is it fair to *us* that we should be required to desire Confirmation, and, in the vast majority of cases, to receive it after a long course of training with exhortation to repentance and confession of sin—is it fair to us that having done humbly all these things we should kneel in great awe at the altar rail and meet there one who not only is unconfirmed and without Apostolic Blessing (to say nothing higher), but also has had no course of preparation, is not only *not* "ready and desirous to be confirmed," but disbelieves in Confirmation, and rejects the authority and teaching of the Church which (as we believe) Divinely commands Confirmation for us Her children? Is it fair? We might add more points to this question, but having already called it "simple" we refrain. Just clear your brain of any historical, rubrical, or other befuddlements, and ask yourself the plain question—Is it *just* for the Church to treat Her children so? And can any amount of sentimentalism, or of even earnest talk about "Christian Charity," *make* it just and fair? Certainly not. Christian charity consists first of all in a love of justice and truth.

And on the other hand, is it just, or an act of kindness to the unconfirmed and the uninstructed, unready, and undesirous, to allow them to come to that Holy Feast *regarding* It as one thing while it *is* another? Let us be quite clear:—the protestant (denominationalist) goes to his "Lord's Supper" regarding it as nothing (or very little) more than a supper—a memorial meal, at which Christ is present as, (and because?) He is present everywhere. "Body" and "Blood" are empty symbolic terms, comparable to "I am the door." In our *Sacrament* the Body and Blood of Christ are verily and indeed present and received—after a Heavenly manner. St. Paul says that whoso comes to this Sacrament "not discerning the Lord's Body" comes unworth- and "eateth and drinketh damnation to himself." Surely God will forgive the man who does this in ignorance, as do uninstructed non-Churchmen (and perhaps many Churchmen) when they approach our Altars; but is *this* an argument for the justice and rightness of their being suffered to do such a thing? If I as a non-Churchman had asked to receive, and was afterward brought to a full knowledge of the Gospel, I would thank God for the priest who told me that it was neither fair to his own people nor just to myself that I should under those circumstances be allowed to receive. Why all this talk about rubrics, etc., etc.? Is not a plea for simple justice enough—just protection of our own and *at the same time* of those who "discern not the Lord's Body"?

Maunday Thursday.

The discussion above reminds one of some words of Christ—though He did not use them in this connection nor sense—"The Kingdom of Heaven suffereth violence." God is very patient with us all—even with Dominic (which is not said in jest)—with our meannesses, with our bickerings in the name of Truth, and above all with our religion—or rather with our grasp of religion. The Kingdom of Heaven suffereth violence; God suffers men to experiment with His Truth—though not too long with impunity—and with the well founded customs of men and His Church. So one must have patience as he watches men working out again for themselves the long-ago-settled question of evening Communion. This touches the Maunday Thursday practice of some; perhaps they will come, in the end, to the same conclusion which the Church reached ages ago. One may argue

quite forcefully, and quote occasional mediaeval practice, and call attention to the practice of a few English clergy, or the words of even some *Roman* Catholics of late about the advantages of "Evening Mass"—and yet, in spite of it all, human experience under the Divine guidance has worked out for itself a very clear "non expedit." And, *with all due respect*, one may safely assert that those parishes in which there is evening Communion—even if only on Maunday Thursday—are no more conspicuous than any others in their devotion to the Holy Eucharist. "By their fruits ye shall know them." Therefore—Jeremiah VI, 16.

On Extreme Unction.

In connection with the reference to Roman words on evening Mass the following quotation is quite instructive:

"A person, says Rome, who had a private audience with the Holy Father, some time ago, is of opinion, from something said by His Holiness, that before long a decree will be issued on the subject of the Sacrament of Extreme Unction. Certain it is that at present in some Catholic countries Extreme Unction has come to be regarded by great numbers of the people as the immediate forerunner of death. You ask after the health of a sick person, and are told: 'It is all over—he has received the last Sacraments.' A patient may have typhus, or double pneumonia, or even Asiatic cholera, but none of these is regarded as sufficient reason for administering Extreme Unction so long as the sick person has even a slight chance of recovery. The result is that only too often the Sacrament is administered when the patient is quite unconscious, but the priest is regarded by the sick and their friends as the precursor of the undertaker, and the doctors are reluctant to allow the priest to be sent for. On the other hand, when the priest does come and administers the last Sacraments, he is supposed to remain by the bedside, or at least in the house, until the end. When he was parish priest and Bishop the Holy Father frequently preached against this extraordinary misconception of the nature and effects of the Sacrament of Extreme Unction, and Rome says that he declared to the person above referred to that this was one of the reasons why he dwells so often and so earnestly on the necessity of instructing the people in regard to the Sacraments of the Church."

This clipping is called "instructive" because it shows that now—as once before in the history of the world—"Anglicans" are not the only ones seeking to effect reformations and restorations in the Church.

Another Non Expedit.

In further reference to the celebration of the Holy Communion we quote the following from *The Living Church*. The fact that we survived *this* condition proves not only the Divine Character of the American Church, but that God surely has a *mission* for Her here in this country:

"EXTRACT FROM THE MINUTES.

"'At a meeting of the Faculty of the General Theological Seminary, First of March, 1842, a communication was received from a number of the students, requesting that the Holy Communion be administered to them on every Lord's Day in the Seminary Chapel. After due consideration it was resolved that the Faculty deem it inexpedient to grant their request.

"'(Signed) CLEMENT C. MOORE, Sec'y.'

"Seventy years have elapsed since that resolution was passed by a faculty that was honestly seeking to prepare young men for the ministry of the Church, and yet deemed it 'inexpedient' to provide for them on the Lord's own day the Lord's own gift for the strengthening and refreshing of their souls. Today the weekly Eucharist is the established use of the Church, in practically every diocese and every corner of every diocese in the land, and, *because it is right*, it is universally seen to be 'expedient.'

"So will many another advance be seen to be 'expedient' when, trusting in the Church's great Head, Churchmen shall be willing to advance, in spite of the gloomy forebodings of those who would hold them back."

"Episcopal Priest."

In connection with this last paragraph, and as hinting at one of the needed "advances," we quote the above "head" from a California paper. It was used to introduce the Venerable Archdeacon of California. Some have always thought him a priest of somewhat "episcopal" function, but one does not always find secular papers speaking so much truth without knowing it! The same expression was also lately seen, in reference to one of our missionaries, in a Congregationalist paper.

DOMINIC.

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Rev. C. R. Messias has assumed charge of St. Mark's Mission, Glendale, and the prospects are bright for a great growth. Mr. G. Frank Shelby visited the Church recently, and started a movement for the establishment of a chapter of the Brotherhood of St. Andrew.

Bishop Sanford preached at St. John's Church, Los Angeles, on Sunday, March 11th.

St. Augustine's Church, Santa Monica, the Rev. John D. H. Brown, rector, is to be consecrated by Bishop Johnson on April 7th.

The Junior Brotherhood of St. Andrew held a conference at St. Luke's Church, Long Beach, on March 9th. Among the speakers on the program was G. Frank Snelby, Western traveling secretary.

The salary of Dean MacCormack of the Pro-Cathedral, Los Angeles, was increased on March 8th from $3,200 to $4,200 per annum.

A temporary chapel is soon to be erected at El Centro. The Rev. D. W. Wise is in charge of the work in this section.

The Rev. Robert Gooden of St. Luke's Church, recently appointed to the head of the Harvard Military School, celebrated on March 4th the sixth anniversary of his rectorship.

The Rev. Baker P. Lee of Christ Church, Los Angeles, has written to President Taft suggesting that the ambassador to England be selected from among the prominent bishops and clergy of the country. His letter in full follows:

"The Honorable William Howard Taft,
"President of the United States,
"Washington, D. C.

"Dear Mr. President: Allow me to introduce myself as a Virginia Democrat who, in process of evolution by way of Tennessee and Kentucky, find myself blessed in being a citizen of the City of the Angels, in glorious California, and also by way of mental evolution an ardent supporter of William Howard Taft as the next President of the United States.

"After your election, Mr. President, when you are seriously considering your appointment to the Court of St. James, allow me to suggest a new yet reasonable, wise and catholic point of view. It has been customary, and no doubt justly so in many cases, for many years past, to appoint to this important post men of political prominence and of large means. I now ask you to look at this matter from a different viewpoint.

"There is no doubt now in the minds of sane men that the Anglo Saxon race dominates the world and that America and England control the destiny of civilization. Accepting this as a fact and frankly admitting with Queen Victoria, that the open Bible is the Magna Charta of our freedom and the bulwark of civilization, and realizing that the great question before the world is that of capital and labor, and believing that this question can only be settled by the teachings of the Man of Galilee, I now ask you to appoint to this strategic post some recognized leader and teacher of Christian ethics, such as Bishop Greer of New York, Lawrence of Massachusetts, Anderson of Chicago, Brent of the Philippines, or a clergyman like Newell Dwight Hillis of Brooklyn, or Frank Gunsaulus of Chicago. Why? Because we need as ambassador to London just now, more than ever before, a Christian gentleman, a wise student of human nature, a skilled diplomatist, a well-rounded, symmetrical man who is able to join hands across the sea in the great struggle before us.

"When I remind you that, in the new yet gigantic republic of China, Dr. Sun Yat Sen—the George Washington of that republic—and three-fourths of the men behind this movement are Christians, taught and educated by English and American men, and for that very reason this oldest and most populous empire of the world has achieved its republican form of government without anarchy and bloodshed, added to which England is facing a grave sociological crisis, that must soon also be settled in America, I therefore beg of you to make some such appointment as I have suggested, that we may the more firmly grasp the hands of our brothers in England and advance the cause of Democratic Christian civilization. This is a Christian land, founded and maintained by Christian men. We are the 'land of the free and the home of the brave,' and I believe that you are sufficiently free from political pledges and morally brave enough to give this matter your earnest and prayerful consideration.

"Very respectfully,
"BAKER P. LEE."

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

Bishop Scadding began a Mission at St. Matthew's Church, Portland, on March 13th. The Bishop issued the following statement regarding the needs on the part of Church people of definite instruction:

"I believe that where sharply-cut, definite doctrinal teaching is lovingly given, Church people will be able to follow St.

Paul's injunction and give a reason for the faith that is in them, and consequently the leakage from the Church will be reduced. It is the lamentable ignorance of multitudes of devout, well-meaning, nominal Church people that is the weakness of the Church today.

"Ask such a person why he or she attends Church, and in nine cases out of ten you will have such an answer as 'because it is near where I live,' 'because the rector is such a fine preacher,' or 'because my friends attend that Church.' Those who make such replies when asked their reasons for exchanging one religious fold for another may be undoubted Christians, but as a Churchman or Churchwoman they cannot be regarded as reliable. The little girl who after a signal failure in the attempt to memorize the answer in the catechism, 'What did your sponsors do for you at baptism?' expressed a preference for an alien Sunday School because in that school, she protested, 'they did not renounce the devil and all his works,' was scarcely more ignorant of doctrinal matters than are many grownups who have dwelt within the sound of Church bells from their earliest recollection. You do not class a man as a skilled geologist because he repeats the trite phrases from a textbook; neither is he a well instructed Churchman because he can run off a string of platitudes about 'trusting in his Saviour,' 'being a new man,' and much less so because he talks glibly about 'psychology,' questions the existence of evil, the authority of Holy Scriptures, etc., without the smallest idea for the ground of his confidence.

"And yet, with all our parish organizations and activities, if we would leave the minds of our people blank as regards doctrine, it is much to be feared that we shall have a goodly crop of Laodicean Churchmen. Indeed, in some quarters, the field in this respect is 'white already to harvest.' Definiteness in doctrine is perfectly consistent with the truest charity and friendliness toward those who differ from us, but this will not prevent us from stating our convictions strongly and uncompromisingly when necessary. Strong convictions is what the Church needs as a whole if she is to hold her ground. And they are what the souls of men everywhere need, for with convictions only can we face eternity. It is to strengthen men's convictions in our blessed Lord, in the work of the Holy Spirit, in the Church as the bride of Christ, and as the divine institution, through which the Holy Spirit conveys his manifold gifts, that the Bishop will carry on these teaching missions, and he asks the prayers of the faithful that God's blessing may rest upon his efforts."

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The work at Chico is progressing very favorably. During the month the congregation paid $11,000 for a site for a new Church building.

The ladies guild at Colfax are working hard to get a fund to start a building. They have already $500 in the bank for the purpose.

The vestry of the Church of the Incarnation, Santa Rosa, have voted to expend $3,000 on an organ which is to be installed by May 1st.

Bishop Moreland visited the Church of Our Saviour, Placerville, on February 25th, preached to a large congregation and confirmed the following: Elizabeth Pascoe, Anna Pascoe, Verna Curran, Georgia Stephens and Leola Stone. Mrs. K. T. Russell was received from the Roman Catholic Church.

The diocesan convention dates have been changed to May 21st, 22d and 23d. The sessions will be held in the Cathedral House, Sacramento.

Bishop Moreland was suddenly called East on February 26th by reason of the sudden illness of his mother. Mrs. Moreland resides at Charlestown, S. C., and the Bishop was forced to cancel all his engagements for the month of March.

The Church in this diocese was much enriched last month by substantial bequests left by William Carson, the wealthy lumberman of Eureka. Mr. Carson bequeathed much to charitable purposes, as well as $20,000 for the building of a new Church at Eureka, and $10,000 to the diocese. His other bequests to charities and Churches follow:

To the Boys' and Girls' Aid Society of San Francisco, $5,000; to the California Women's Hospital of San Francisco, $5,000; to the Florence Crittenden Home of San Francisco, $5,000; to the Protestant Orphans Asylum of San Francisco, $5,000, and to the Episcopal Church of Elmsville, New Brunswick, $2,500.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

The Reverend A. R. Hoare, after six years of continuous service, has gone to the States for his furlough. The story which Mr. Hoare has to tell is fascinating in its interest. Those desiring an appointment should address their applications to Mr. John W. Wood, 281 Fourth avenue, New York City.

Mr. Guy H. Madara, under appointment of the Board, left the East in time to catch one of the last boats down the Yukon river. Mr. Madara will be in residence at St. Mark's Mission, Nenana, and is therefore one of the staff of the Tanana Valley Mission. We welcome Mr. Madara, not only because he has come to help, but especially because he has decided to become a candidate for Holy Orders. He will pursue as many of his studies as possible while in Alaska. Mrs. Madara will follow in the Spring.

The Rev. E. P. Newton, after several years of work in Alaska, has resigned. Mr. Newton is so well known through his splendid work that we need not mention him for his own sake. For our sake, however, we wish at least to chronicle the fact of his going, and to take this opportunity of expressing our gratitude to him for the work which he has done for the cause of Christ in Alaska. Would that there were more men like him, who, unable to give many years, would be willing to spend a few on the Church's firing line.

During September, October and part of November, the Church and Sunday School have been under the charge of Deaconess Pick. The reports coming from her work have been of the most satisfactory nature.

The Rev. Mr. Corser returned to Wrangell from his vacation in time for the Thanksgiving service.

At the recent visitation of the Bishop to St. Phillip's Mission, Wrangell (Rev. Harry P. Corser) thirteen candidates were presented for Confirmation. This is a most encouraging sign and is the result of faithful work upon the part of the resident missionaries.

A meeting of the Council of Advice was held on Monday, January 15th, to act on the request of Guy Herbert Madara (Nenana) to become a candidate for Holy Orders. Mr. Madara was admitted a Postulant by Bishop Rowe on November 2, 1911. The Council took favorable action.

A new heating plant has been installed at St. Matthew's Mission, Fairbanks. A hot water system is being used to supplant the former hot air furnace. A decided advantage of the present is that one heating plant will heat the church, hospital and residence of the priest-in-charge. It also greatly lessens the danger of fire, which is a great relief to all concerned.

Miss Alma Lewis of Chicago has been appointed as nures in St. Matthew's Hospital, Fairbanks. Miss Lewis has arrived and has taken up her work for the winter.

The recent election of Bishop Rowe to South Dakota has caused as widespread comment in Alaska as in the States. White people—Churchmen and others—and Indians have alike expressed satisfaction and joy at the Bishop's decision to remain. We wish at this time and in this way to make public record of the fact that Alaska is a unit in her rejoicing and that Dr. Rowe is more than ever before the Bishop of Alaska and of all Alaskans.

St. Matthew's Mission, Fairbanks, is being enlarged by the erection of a four-room dwelling, to be used as the residence of the priest-in-charge. The building is attached to the rear of the church, so that easy access can be had from one to the other.

Writing from Sitka, Mr. Howard states that the Christmas services were well attended and that the congregation included not only residents of the Island, but also some marines from the Barracks.

"AN APPEAL."

Since we made the appeal in the August issue, to the effect that some brass was greatly desired for Trinity Church, Juneau, we have had more definite word from the Rev. George E. Renison. Mr. Renison states that the "cross" has already been provided and will arrive in time for Easter. A plain brass chancel rail is still needed. Will not some kind reader of the The Pacific Churchman provide this? Anyone desiring to give the chancel rail is requested to write directly to Mr. Renison at Juneau for particulars. Juneau is the capital of Alaska and the Church people there have done splendidly in the raising of funds for improvements of one sort or another. Here is an opportunity to make a gift that is most deserving.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

The Rev. George C. Hunting, secretary of the Eighth Missionary Department, visited Grace Church, Tucson, on February 4th. He addressed the Sunday School, preached at morning service and made an address at an informal meeting of the evening service.

On March 17th Bishop Atwood made his annual visitation to Grace Church, Tucson, confirming a class of twenty-three candidates, the largest class in the his-

tory of the parish. On March 18th he left Phoenix for Flagstaff en route for New York to attend the meeting of the House of Bishops.

When Bishop Atwood was consecrated, a little over a year ago, Bisbee, Globe, Tucson, Phoenix, Flagstaff, Winslow and Yuma were all without regular or permanent ministers. Since then the churches in all these places have been filled, so that there is no important parish or mission in the missionary district without a minister.

The Rev. Mr. White has been appointed to assist the Rev. Joseph Lyons Meade at Flagstaff and Winslow, on the line of the Santa Fe railway. The Rev. H. B. McS. Jameson of New Jersey has been appointed to the work at St. Paul's, Yuma, where the new church is rapidly approaching completion. The Rev. J. S. Moody of the Diocese of North Carolina has been appointed to St. John's, Globe. One of his parishioners says of him, "He is worker, I can assure you."

DISTRICT OF EASTERN OREGON.

Rt. Rev, R. L. Paddock, D.D., Bishop.

Bishop Paddock held a series of Lenten services at the Church of the Redeemer, Klamath Falls. The Rev. Henry C. Collins, the rector, is working for the erection of a Church building. At present services are held in Odd Fellows' Hall.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The Rev. Jonathan Watson of Moscow, Idaho, preached on March 6th on the subject of "Popular Amusements." A number of prominent clergymen of various denominations were in attendance to listen to his ideas on the subject, as some of them had looked somewhat askance because dancing had been permitted in the guild hall.

The choir of Emmanuel Church, Kellogg, will be vested for the first time on Easter day.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

Bishop Sanford held a Mission at Modesto March 24th to 31st. A question box was used to good effect, and there was much general interest in the effort.

The Rev. C. R. E. MacDonald of Hanford has been selected as Dean of St. James' Pro-Cathedral, Fresno. It is not known as to whether or not he has accepted.

St. James', Fresno, Branch of the Woman's Auxiliary was organized recently with a large membership. The officers appointed for the first year were: Mrs. B. B. Minor, president; Mrs. C. N. Wakefield, secretary; Mrs. F. H. Mahn, treasurer; Mrs. W. J. McNulty, first vice-president; Mrs. L. C. Sanford, second vice-president; Mrs. E. A. Walrond, treasurer of United Offerings.

The society adopted a course of study for the Lenten season to be conducted by the Rev. R. W. Rhames. The class will meet every Friday afternoon at 4 o'clock at the church. All women are cordially invited to attend.

The last week in February St. Elizabeth's chapel for deaf-muts at Wheeling, W. Va., was destroyed by fire.

At the regular meeting of the Round Table in the Church Club rooms, Chicago, on Monday, March 4th, a beautifully embroidered cope and mitre were given Bishop Suffragan Toll by several clergy of the diocese.

DISTRICT OF NEVADA.

Rt. Rev. H. D. Robinson, D.D., Bishop.

The Bishop spent all of February in the East. As his diary shows, he was indeed a busy man, traveling from place to place, preaching and making addresses.

St. Mark's Church, Tonapah, has founded three Missions during the last few months at Manhattan, Round Mountain and Millers. The church is in a very prosperous condition and the congregation is composed of a loyal band of workers.

The ladies of the Woman's Guild of St. Peter's Church, Reno, formed a reading class for Lent, taking up religious books.

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COLIN IRVING SPANGLER

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Editorial

THE ALTAR SERVICE.

As an Eastertide "ad clerum" may we speak thus to the clergy?:—

The "laborer is worthy of his hire." You are indeed worthy, though some folk still persist in viewing your salary as *"hire"* rather than your *support* in God's work and theirs. Even so, 'tis sometimes poorly paid and slow. All this and more is true. But when you see the flock does not appreciate the shepherd's toil nor know his care—was it not even so on the hills of Galilee? Is it fellowship with Christ. Or if, seeming forgetful, they give their adoration to the passing stranger; or if, progressively perverse, they seek another guide, spurning you and the Heavenly Doctrine with the heel of their scorn—*endure the Cross* with joy; despise the disappointment and the burden. "It is *enough*"—no matter how humanly one may long for other things—"it is enough for the disciple that he be as his Master, and the servant as his Lord." Has not Keble spoken realities to you in his lines for the first Sunday after Easter?

"Why should we crave the worlding's wreath
On whom the Saviour deigned to breathe,
To whom His Keys were given—
Who lead the choir where Angels meet,
With Angels' Food our brethren greet,
And pour the Drink of Heaven"?

"Lord now lettest Thou thy servant depart in peace." It is enough—O Salutaris Hostia!

EASTER CHRISTIANS.

The Day for crowded Churches is at hand. It is well. We would be the last to repel any man from the Tabled Presence of his Lord, from the choir where Angels meet, where Priests with Angels' Food their brethren greet and pour the Drink of Heaven. He would be the last, provided a man come within at least those bounds of technical and moral discipline which the Church in Her Divine Wisdom has most clearly set. Rather it brings the grief of the Cross into the heart of any one who loves men and knows their unutterable need of Christ to see how few comparatively, even on Easter Day, realize their poverty of spirit and seek with glad, though penitent, joy that Life which comes down from Heaven. It is a rift in the lute for every one who yearns over human souls that know not their Visitation; it is our part of the Divine Compassion deepening our own knowledge and joy in Christ. Once again, therefore, we would be the last to repel any soul that is in earnest even if only once a year, on Easter Day. But we must raise the question—how many of that motley fashioned throng *are* truly in earnest? How *can* the man or woman be truly in earnest who communes on Easter Day and has no intention of communing again till the next, or Christmas or Whitsunday at the most? Is that any genuine response to the Love which "so loved the world?" If it were all that human nature were capable of there could be no complaint. We know, with sorrow, that the typical "Easter Christian" has to some extent atrophied his power of response to Love's appeal. Yet we know it is *not entirely gone;* on *this* ground we point out to him his responsibility before the Easter Altar, and tell him that both we and he have room for hope that between now and the next Easter Communion he shall live his life more in accordance with this beginning.

IN DEFENSE OF THE Y. M. C. A.

Some criticism has come to our ears regarding the way the club houses of the Y. M. C. A. are being conducted in certain cities on our Pacific Slope. The complaint comes from those who argue for less restraint along certain lines, and the argument advanced is that the organization should not be more strict than its most liberal-minded director. The ban on smoking and boxing contests has in a measure been responsible for a little agitation at this time in the San Francisco institution, but others of the branches in the West have had similar problems to face. Now, while the editor is not a smoker, he believes that he can appreciate the position of the fancier of the fragrant weed, and to lovers of real sport (and among them we cannot class those who go weekly or monthly to witness our so called "boxing contests" of a public nature) it may seem hard indeed that they cannot have a go with the gloves or look on admiringly at the same. To those who would dance it seems truly too bad that the auditorium cannot occasionally be turned over for an assembly, but in their wisdom the directors have put a ban upon these pleasures, and it would seem as though a close analysis of the situation would easily convince almost anyone of the correctness of their contentions.

The directors, many of them, smoke, themselves. One of them confessed to the editor that he used to put on the gloves, too, on occasions in the not distant past. Therefore, we may not accuse them of prejudice. They are acting for the great good of the institution as a whole, and it behooves those who are working for the ideals which the Y. M. C. A. stands for to uphold them. If the organization were composed of men only, the board would say "Smoke all you want to," but it is not. It has a large membership of boys of tender years. As we all know, one of our great evils today is the increasing tobacco habit among growing children. They should not be exposed to the example of their elders puffing cigars while they are enjoying the privileges, and are in training at the Y. M. C. A. It is to be regretted, perhaps, that the men cannot have their "evening pipe" in the lobby, but perhaps they would be better off without it in the end.

Boxing is doubtless a "manly art," but it has deteriorated in communities where it is used only as a cloak to hide a "prize fight." There has been too much of a taste for it engendered into the minds of the youths of our cities. It were better that they knew nothing about the science of the sport, if their knowledge should tend to throw them into the company of those who go to these regular "boxing contests."

Dancing within the precincts of the building of the Y. M. C. A. itself, would seem, we doubt not, to be harmless enough, but it must be remembered that the organization is sponsored by several Church organizations which do not believe in dancing. We may or we may not agree with them in their views on this point, but they have a right to be considered, and their young men should not in their club (for that is what the Y. M. C. A. is to many) be subjected to the temptation of doing what their Church forbids. Besides, a dance in an organization of such size as this one would take on, in a measure, the properties of a public ball, the evils of which are untold.

Sententiae

Democracy in the Church.

Reporters do not always grasp the significance of the occurrences they describe. A little item in the report of the recent Convention of the Diocese of California concerning the payment of the expenses of clerical deputies to General Convention would have escaped the notice of the casual reader. Fortunately news filters in through other channels than the press. From month to month, by letter, by look or gesture, sometimes even in those subtle ways which suggest the occult, news travels hundreds of miles. *Multa rumor perfert.* Rumor in this case, flying over valleys and hills has brought us word that there was a vigorous discussion in the California Convention over that resolution to pay the expenses of General Convention deputies. Some ardent souls proclaimed that it was that kind of thing which tested the democracy of the Church. We have no doubt that there were those who smiled.

But the fact is, the ardent souls were right. It is little things like that which show the spirit which animates a body. They reveal its spontaneous attitude. For a diocese to go on, decade after decade, electing men to represent it in a Convention meeting at a distance and expecting them to pay their own expenses is a manifest injustice to the delegates. But that is a small matter. The real seriousness of the arrangement lies in its tacit ignoring of a first principle of democracy. In considering the claims of laymen to such a responsible office the questions, "Is he the right man?" and "Will he go?" often merge for practical purposes into the one question, "Can he afford to go?" As for the clerical delegates we have known of dioceses operating on the non-democratic principle in which the question for the clergyman when elected has been, "Will someone help me out?" which being interpreted means, "I cannot go unless I am willing to receive as a charity from friends what I ought to have as a right from the body which sends me." We believe that California has so far decided to pay only the clerical deputies. It is perfectly obvious that the reform cannot stop with that. The office of deputy to General Convention must be open to the poor man as well as to the rich. Democracy must be consistent and thorough if it is to avail at all.

This incident in the California Convention is only a text. We want to hang to it some other more general remarks. Democracy is an outgrowth of Christianity. It is not that Christianity is tied to any particular form of government, but that Christianity is always molding every form of government to express more fully the Christian principle of life. If men are equal before God; if God judges men by what they are, rather than by what they have (being no respector of persons), human society must steadily be conformed to better expression of this same divine attitude towards men. Slavery goes, Serfdom goes, Feudalism goes, Absolutism goes. The French Revolution, horrible thought it was, had a better understanding of the fundamental social meaning of Christianity than did the Most Chirstian King and his Most Christian court.

As the seed dropping into the little crevice in the great rock will ultimately split the rock itself, so, with irresistible power, the seed of the Christian principle ultimately destroys every institution or custom which impedes its full growth and fruitage. Special privilege, artificial class distinction, destructive competition, idle wealth, one after another these impediments to free human development will be destroyed.

Democracy is a great rising tide. As it sweeps over the land, let the Church not forget that it is she who opened the gates. This is her work, the breaking of dikes. Will she now stand aloof? Will she now join with those who are vainly seeking to dam the waters?

Democracy and Theology.

The Democracy of the Church is guarded (and vividly portrayed as well) in the doctrine of the Priesthood of all believers. That phrase must be lost to us, that faith must be dead in us, before ever again those doctrines of priest and sacrament and Church which aforetime enslaved our fathers, shall enslave us. The Priesthood of believers or the democracy of Christianity means that ultimately there will be eradicated from the Church all those types of doctrine which conceive of men as subject to some external authority in religion. Such types regard the Church as a supernatural creation quite different from and independent of the current forms of society. The Church, as someone has said, becomes an exotic. It is the ark of safety which rides upon the troubled waters of the world. Men may be saved in it, but they will not feel at home in it, for the principles upon which it is built are quite different from the principles upon which secular society rests.

Democracy destroys such artificial theories. It makes clear that all societies grow "from beneath." They are built upon the fundamental kinship of humanity. The state, as the expression of this kinship in what we call secular life, is (because the kinship is in God) as divine as the Church. The divinity of the Church on the other hand lies not in its supernatural imposition but in its very birth from human need and human relationship. Its responsiveness to human needs is the sign of the indwelling Holy Spirit. Its adaptation to the varying conditions of human society is the best witness of its heavenly origin.

Democracy means that God speaks in the crowd. The priesthood of all believers is but another way of saying that the Christian's faith is determined not by Councils but by universal suffrage. Vox populi, Vox Dei is good Catholicism as well as good democracy. It was the battle for this principle that Tyrrell fought so nobly. "From heaven or of men?" was the title he chose for one of his most luminous essays. It was no wonder that the Vatican struck at him. It is no wonder that the Vatican strikes at modernism; for modernism is a movement of democracy and democracy is the death of absolutism and privilege and artificiality, whether it be in politics or in religion. The future belongs to democracy because it belongs to Christ. Therefore it is that the modernism of any age is always democratic in essence. It was so when Christianity was the new and untried "Way" in the ancient Empire. It was so when the last of the Scholastics brought the mighty fabric of mediaevalism in ruins to the ground. It is so today.

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The Diocese of California

St. Paul's Church, San Francisco, will devote the Easter offering to the apportionment for diocesan and general missions.

Bishop Nichols will visit St. Luke's Church, San Francisco, on the evening of Easter Day for Confirmation, and will preach.

It is hoped to raise $3,000 at Grace Pro-Cathedral at Easter. This amount will pay all of the apportionments and clear away a small indebtedness.

At St. Stephen's, San Francisco, there will be an additional service of Morning Prayer at 10 a. m. on Easter Day. The offering will be for Missions.

Special preachers have visited Trinity Church, San Jose, every Wednesday night during Lent. The subjects of the sermons were "Great Texts of the Bible."

The address of the Rev. Edgar F. Gee, rector of St. John's Church, Oakland, has been changed from 663 Eighth street to 5694 Keith avenue. The telephone number is Piedmont 954.

The work on the new St. Luke's Hospital is progressing favorably, and the third story is already completed. It is hoped that the exterior will be finished in April or early in May, and that the whole will be ready for occupancy by St. Luke's day.

The chapel and guild hall at Niles which is being constructed at a cost of $1.000, should be finished by May 1st. The members of the congregation are eagerly looking forward to the time when they shall be housed in this new Church home.

There has been considerable improvement of late about the spacious grounds of All Saints' Church, Palo Alto. Gravel walks have been laid, a lattice fence erected, and lawns placed. The Ladies' Guild has been working during Lent for Bishop Rowe.

The Golden Gate Commandery, Knight Templars, in full regalia will attend Trinity Church, San Francisco, in a body on the evening of Easter Day as has been the yearly custom. There will be an extra early celebration of the Holy Communion at 9:30 o'clock in this parish.

The Rev. E. H. McCollister, rector of Calvary Church, Santa Cruz, has been presented with the biretta which belonged to the late Rev. Cecil Mortimer Marrack of St. Stephen's Church, San Francisco. The biretta was one of Mr. Marrack's choicest possessions, and was given to Mr. McCollister by the family.

On Monday in Easter week at the chapel in Cypress Lawn Cemetery, the Holy Communion will be celebrated. A sermon will be preached by the Rt. Rev. W. F. Nichols, D. D., Bishop of California. The service will be at 11 o'clock, and the celebrant will be the Rev. Professor Lincoln.

Take Cemetery car and get off at Cypress Lawn, allowing about an hour.

There will be a reception at the Church Divinity School of the Pacific on the afternoon of April 10th from 2:30 to 5:30 o'clock, to which all Church people are invited. Bishop Nichols will hold the Benediction service and the inscription over the door will be unveiled. The reception will give all an opportunity of looking over the fine new building, which is the first permanent structure on the Cathedral site.

The Rev. J. P. Turner presented for Confirmation the largest class in the history of the Cathedral Mission of the Good Samaritan on March 17th. There were 39 members in this class which is the second instructed since the removal to the new location at 25th street and Potrero avenue. Last year's class numbered 35, making an increase for this comparatively short period of 74 communicants. Bishop Nichols addressed the candidates and also blessed the new lecturn given by the congregation at a cost of $300 and the Bible given by the children of the Sunday School.

The San Francisco City Missions show steady progress both in the matter of attendance and in effort for physical betterment.

The Chapel of the Transfiguration, Ocean View, at the united service on March 1st, was well filled, and all services are well attended. The new choir stalls built by Mr. Thomas Frost, a member of the congregation, as a labor of love, greatly add to the dignity of the service and the choir is doing excellent work under direction of Mr. Frank Pratt, who sang for many years in St. Paul's Cathedral, London. The Boys' Club has 18 members and meets twice a week.

At the neighboring Mission of St. Barnabas, Vienna street near Persia avenue, in the Excelsior district, progress is also evident on every side. Outside the "boys" have covered with shingles, shutting out the wind and sand, and inside a chancel has been constructed with rooms on either side, and a platform built in such a way that the sanctuary may be shut off when, as for the present, the building must be used for various purposes. The Bishop visited the chapel on March 10th and conrmed three candidates. It is a noteworthy fact that this Mission is practically without debt and has never raised a cent through the usual channels of entertainments and church fairs.

The Canon Kip Memorial is not behind in progressive development. A choir of twelve boys and girls has been trained by Deaconess Dorsey and, ably assisted by the Woman's Auxiliary, they have been properly vested. An addition has been built to the day nursery to partly meet the increasing demands. The dispensary continues its excellent work under the able direction of Miss De Turberville and Doctors Stevens and Roberts. All the work of the mission is hampered by the need of a well appointed building.

SUMMER SCHOOL IN THE DIOCESE OF CALIFORNIA.

The Board of Christian Education has almost perfected its plans for the Summer School for Sunday School Teachers. Full details will be given in the May number of The Pacific Churchman, when an announcement will be made in regard to accommodations for visiting clergy and teachers. The time set is the week beginning June 3d.

The Bishop will conduct the opening service and make the first address. Dean J. Wilmer Gresham, Dr. H. H. Powell, Rev. Edward L. Parsons, and others not yet fully decided upon, will instruct in Old Testament History, Old Testament Geography and Theology, the Creed, and Child Study.

The subjects selected for study are those listed for "First Year's Work" in the "Teacher Training Course," and credit will be given upon the work.

IN HONOR OF THE REV. C. O. TILLOTSON.

The Rev. C. O. Tillotson, rector emeritus of Calvary Chucrh, and his family, who recently moved into their new bungalow at Seabright, were taken by surprise on February 28th by a number of the congregation.

It was a most informal but a most happy occasion, when many who for many years have been closely identified with the work of the parish and who rejoice with the rector emeritus and family in the new home, went to Seabright on an early car and dropped into "El Nedo" (The Nest) where they found Mr. Tillotson and wife and daughter, Lucy, enjoying the quiet of their large living room, with the cheerful blazing fire in the large cobblestone fireplace, a feature of the living room.

It was a reunion of the former rector and people, with a most friendly spirit and good fellowship prevailing.

The musical numbers of the evening were both by choir members who were faithful when Mr. Tillotson was rector, "Annie Laurie" by Mrs. Lottie Thompson, and "Mavourneen" by Mrs. C. E. Fette, with Mrs. Otto Ort of Wilmington, Del., organist of the church for many years, as accompanist.

Later the rector, Rev. E. H. McCollister, was in charge of another surprise, when in a very happy vein and clever speech he left, as he expressed it, the calling cards of those present and of many not present in the shape of hard flat ones of circular shape, pressed down in a case in the shape of a purse.

Mrs. E. C. Boston, the founder of the parish, spoke as only one could who had been associated with the work of Calvary Church during the entire rectorship of Mr. Tillotson. She told of what they all owed to the one whom they honored.

Mrs. W. C. Swinford spoke for the choir, as they had a leading part in the pleasure of the evening.

In reply Mr. Tillotson spoke his thanks feelingly, and the company before leaving all joined hands and sang "Auld Lang Syne."

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The April meeting of the Woman's Auxiliary will be held at the Cathedral Mission, Potrero avenue and 25th street, San Francisco, on Monday, April 1st, at 2 p. m.

The date of the annual meeting has been set for Thursday, May 9th, at Trinity Church, San Francisco.

The March meeting was held in Grace Church on Monday, March 4th, Mrs. Lincoln, the vice-president, presiding. Fifteen branches were represented. Miss Best reported the formation of three new branches, a Junior at the Canon Kip Memorial Mission, and Junior and Intermediate branches at All Souls' Church, Berkeley.

Mrs. Lincoln reported a visit to the Seamen's Institute and conference with Chaplain Ealand from which it was learned that he did not expect the Auxiliary to "adopt" their debt or running expenses, but did ask for interest and sympathy. He made two special requests, first, for flowers—and he wished it known that any flowers brought from out of town and left at the check room of either the ferry or the Third and Townsend depot, would be called for if the Institute were notified by telephone or otherwise. The second request was for entertainments, and any one who could contribute in any way to the entertainment of the seamen was urged to do so.

A request came from Sister Mary for Easter cards for the hospitals, even old ones, to be sent to her at 1721 Baker street.

Deaconess Dorsey asked for callas for Eastern decoration, to be sent to Mrs. J. R. Prince, Tuolumne, and Miss Dorsey, Sonora.

Archdeacon Emery spoke on his recent visit to Cuba, and said before he went there he had, in common with others, a feeling against our Church going to a country where another branch of the Catholic Church had already been long established, while there were other places absolutely heathen where we might send missionaries; but when he saw what the Roman Church in Cuba was, and the contrast between its work in Anglo-Saxon and in Latin countries, he realized that our Church was justified in going to them and that they needed all we could give. He spoke in the highest terms of Bishop Knight and the practical way he had managed affairs for the Church. He described the workers and the churches and schools he had visited, and said it was the aim of the Bishop to build up a national Cuba with its churches and institutions, after which the American Church could withdraw.

KATE STONEY, Rec. Secy.

Money for Alaska purchases should be sent to the treasurer, Mrs. Lloyd Robbins, 2203 Sacramento street, by April 15th.

The quarterly meeting of the Marin County Branch of the Woman's Auxiliary was held in Mill Valley on Friday, March 1st, in the Guild room of the Church of Our Saviour. It was well attended and very appreciative of Mrs. Holmes' admirable paper on Mission Study, and quite enthusiastic in its interest in the work of the Seamen's Institute as described by the Rev. Mr. Ealand. The offertory was given to Mr. Ealand for his work, and amounted to $25.

The quarterly meeting of the Alameda County Branches of the Woman's Auxiliary was held this month at St. Andrew's Church. Considerable business occupied the attention of the meeting—the results of the stirring convention meetings. Some work was planned for the Alaska box. The meeting was addressed by Miss Green, the general secretary of the Young Women's Christian Association, and she gave an account of the various lines of its usefulness, asking our interest in its effort to guard and help the young women of our city.

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The Church and Social Service

Now that the Men and Religion Forward Movement has finished its campaigns in San Francisco and in Oakland, Alameda and Berkeley, it remains for the men of the Church to conserve the results. Probably every clergyman who attended any of the meetings wished that he had begun earlier to interest his laymen in this Movement.

Auxiliary Cities.

It is not too late for the clergy in other cities to avail themselves of the campaigns to be there conducted. While the men who will visit the Auxiliary Cities are not the "experts" yet, they will be State leaders. Sacramento, Fresno, San Jose, Stockton, and a large number of other cities will be visited by teams from the Bay Cities during the coming months.

Social Service.

In Oakland, on the closing day of the campaign, the Conservation Program, in regard to Social Service, was presented. This program is not a stereotyped one brought out from the East, but is one carefully prepared with the co-operation of social workers, pastors, and Mr. Robbins, the Social Service expert.

Specific Recommendations.

1. A Social Survey and combined City Plan and Social Service Program for Oakland, Berkeley and Alameda.
2. Adequate inspection and enforcement of Housing and Sanitary Code.
3. Better food inspection.
4. Municipal free garbage disposal.
5. Better mortuary and vital statistics.
6. Adequate provision for Industrial and Vocational training in the system of Public Education. Study of the Munich System recommended.
7. Development of Social Centers in Public School Buildings.
8. More playgrounds under competent supervision. Co-operation to secure increased appropriation in next annual budget.
9. Better equipment for municipal Wood Yard and Lodging House and development of Free Employment Bureau.
10. Co-operation to secure the plan and construction of the proposed Municipal Auditorium so that it may be in daily use as a civic center.
10. A Y. W. C. A. Building.
12. A Downtown Center for men.
13. Legislation to secure a State Training School for delinquent girls.
14. Legislation to provide a State Farm for chronic delinquents. A local farm to avoid the use of the present city and county jail as the place of detention after conviction.
15. Legislation to provide a State Bureau of Immigration under regulations for the protection of aliens in the matter of employment and savings.
16. Adequate provisions for remedial chattel and salary loans.
17. A Vice Commission to investigate and report a constructive program to abate the Social Evil.
18. A joint Registration Bureau as a clearing house for all Social Service agencies.
19. Require uniform accounting semi-annual audit and standard Case records of all Social Service agencies supported by public contribution.
20. A Directory of all Social Service agencies in Oakland, Berkeley and Alameda.
21. A Social Service Publicity Committee.
22. Investigation of the Social Cost of the Saloon and provision of Public Comfort Stations, Social Centers in the Public Schools and other substitutes for the social function misused by the liquor interests.
23. Investigation of the cost of living and determination of minimum wage standards.
24. Investigation of unemployment and development of a program that will provide free employment for all persons able to work.
25. Plan visitation parties from local churches to the various municipal and private Social Service agencies, thus promoting an intelligent public interest and sense of public responsibility and aid in providing volunteer workers for Social Service Undertakings.

CO-OPERATION INVESTIGATION PUBLICITY

The Church and Labor.

In the March Pacific Churchman there was a reference to the suggested Federal Commission on Industrial Relations. Two editorials in a metropolitan commercial paper may be mentioned in connection with the attitude of the Church toward the labor disputes. In The Pacific Churchman the present writer suggested that the puolic was interested in the labor disputes, and was a third party entitled to some consideration. The commercial paper editor writes under the heading:

"The Public to Blame.

"A great many people, stirred by the possibilities of serious trouble growing out of the numerous strikes, now in effect, —are asking the question—why is it not possible to do something to make strikes less common?

"The answer is plain enough, and with the answer comes an unavoidable indictment of public opinion, to the final declaration and possible operation thereof—

"That strikes are so commonly resorted to nowadays and are so persistent—is clearly the fault of the public—just as are high prices—political and social unrest and the various other things of almost daily remark.

"We recall no protest from the wrong righting Press or Pulpit or from any other agency self constituted to 'see that humanity gets its right' and all the rest of it.

"The employers were once in the wrong and 'labor' was getting its rights, 'coming into its own,' as the agitating, irresponsible press loves to put it.

"Yet the public is seriously asking the question, and appointing commissions to endeavor to ascertain—What is the reason for high prices?

"And the worst of it all has been that in this scramble for gain, aided and abetted by the public and a cowardly press—sight has been entirely lost of the the very fundamental principles of true economy.

"Why economize when you have the power to make some one else pay the bill? Who would do it? Why would he do it?

"*Accordingly waste is the rule throughout society, waste on the childish, irresponsible theory that some one else will provide.*

"*There has never been a time in the history of the country when waste was so general, and so willful and so persistent as it is today.*

"That there are some that go down in the scramble for coin, and in the increasing restrictions as to those who may work —except in the unskilled callings—makes no difference whatever—

"The mad chase goes madly on, and will proceed until something, somehow stops it—what it will be the Lord knows—

"Meantime the public is getting just what it has invited."

In another issue the following is taken from an editorial speaking very favorably of Lenten Noon-day Services:

"But they (the addresses) are practical —they present squarely to the busy man the fact that with just a little more effort, and with a very small amount of sacrifice, he could do a great deal more toward being in the best sense his brother's keeper, than is now deemed possible.

"As for the religious aspect of the matter, no unbiased man who knows anything about the best of business practices of the present time, will for a moment think of questioning that there is more religion needed in business all along the line—

"It is needless and unfair to preach the need of such spirit on the part of the employer, and to overlook the fact that the average employer is just what his employes and business conditions make him.

"It is needless and unjust to take one class to task, and to allow another, just as lacking, in the real Christian spirit and viewpoint, to escape.

"There has been far too much of this one-sided preaching of religion—it is quite time for a fairer adjustment of blame—and responsibility—

"When that becomes the rule with men of the cloth—when they devote more time to analysis, and less to off-hand denunciation of those who have—on the supposition that they invariably get it in an unworthy way—and employ it in similar fashion—

"There will be less heard of the everlasting inquiry: 'What is the matter with the Church?'"

There is no space in this issue to discuss these editorials. Only a few comments can be made. It is stated that the press and pulpit are not concerned with justice to both sides but are simply taking the side of labor. It is possible that the editor is a member of a congregation composed almost entirely of employers and higher salaried employes. There will be no practical value in preaching to such a congregation about the duties and responsibilities of laboring men. It would be as idle as blaming a congregation for those who stay away.

Yet it must be rembered that the Church has always tended to side with the less fortunate. It follows the thoughts which it sings in its chants: "And hath exalted them of low degree. The hungry he hath filled with good things; And the rich he hath sent empty away." At the same time every member of the Church should bear in mind that justice and love should be expressed by both employer and employe.

In regard to the public and its responsibility, we must remember that the influential public of today includes a far larger number of employes than the public a few years ago. It is not, therefore, to be wondered at that a public, which is in such close touch with the difficulties of the laboring class and with its aims and ambitions, should be much more lenient towards the employe than towards his employer. This public has now for the first time the opportunity of express-

ing its ideas and of impressing them upon industry.

The writer would unhesitatingly condemn "waste," but under no conditions can he rest, nor should any Christian man rest, until labor receives a fair share of the returns which it produces with the help of capital. No one can pretend that a fair share means that one should live in luxury while the other starves.

Without going far out of his way a clergyman can determine the conditions under which men work, and thereby increase his social efficiency.

W. H. R. Hodgkin.

English Church News

This month there is hardly anything to be said on this topic but the seething question of Welsh Disestablishment and Disendowment. This question is hard to understand amidst conditions so different, but it includes, *inter alia*, the sequestering of buildings and of property, even those given by private benefaction during the last two hundred years.

But this and everything else is eclipsed by the coal strike which has called out about one million colliers.

The *Times* in a leading article March 1st predicted that after a week or two's holiday, the men would probably go back to work. There is a cynical sound about this, and it is much to be feared that the prophecy will not be realized. The men demand a minimum wage, viz., that a certain amount must be fixed which will be the least any man will receive under every possible condition. It is obvious enough that this would be paradisiracal for the lazy and dishonest. Naturally enough, the owners object to it unless provision is made against the chance of a man's working half an hour and then sleeping the rest of the clock. This is the crux of the present situation. Sixty per cent of the owners have agreed to the minimum wage, the rest hold out; wherefore the present government is rushing a bill through Parliament forcing it upon the whole body, but even so, the end is not yet.

The late rapid shiftings and partings of highly placed ecclesiastics seems to have come to a end for a while.

The most notable event has been the consecration of the Khartoun Cathedral by the ubiquitous Bishop of London. He preached a marvelously touching sermon, as a preacher could hardly have failed to do standing on the spot where Gordon was sacrificed to the inane dallying policy of the Gladstone administration. It seems almost incredible, the consecration of a stately cathedral in a place where some twenty years ago some thirty thousand people were massacred in three days after Gordon's death.

The Dean of St. Paul's has been flattering the smarter dovecotes of London with sharp words and warnings that have not been without some effect at least, for the gall jades have revealed their wincing by decorating the Dean with epithets which betoken more anger than good form. The Dean, like the wise man he is, takes them as proof that he has hit the mark.

That Newman is so infinitely more than a memory is attested by the fact that within a week or two the first impression of Ward's Life was exhausted and a second put on the press. There are over twelve hundred closely printed pages, but none that are skippable, not even a long drawn out list of mouldy ancestors or winded disquisitions of the biographer, who in this case is a writer of very marked talent. As one writes this the *London Times* of March 8th comes and at that date the strike outlook was as gloomy as ever. A general rise in the price of bread has been decided on, great distress among the poor is increasing, and there is a further large addition to the unemployed, even in trades outside of coal mining.

Some suffragettes, including the wife of the novelist, Jacobs, have been sent to jail with hard labor. To the unsophisticated mind, outside of the whirl of a mania, it is hard to recognize the logic of smashing windows as a means to an end, except jail and hard labor.

Skrybe.

The visit of representatives of the English Church and Parliament to Russia as guests of the Czar and Douma has been notable for a striking instance of ecclesiastical comity. In St. Petersburg, on January 30th, a solemn Eucharist was celebrated in the English Church by the English chaplain. The Bishop of Wakefield, vested in cope and mitre of Russian cloth of gold, as worn at King Edward's coronation, assisted pontifically. The Bishop of Ossory, representing the Irish Church, preached the sermon; two other English bishops, the Archbishop of Finland, four Russian bishops and many other Russian ecclesiastics marched in the procession. Bishop Bernard, in his sermon, said he "looked forward to the day when the *rapprochment* signified by that united act of worship would, through the growth of mutual knowledge and a clearer understanding, develop into complete and permanent reunion." In God's good time, they might, he said, in the words of the Eastern Liturgy, "with mutual love make a good confession together."—*The Churchman.*

IN MEMORY OF GENERAL GORDON.

On January 26, 1885, General Charles George Gordon was killed in the city of Khartoum in the Egyptian Soudan. For months he and a small English garrison had been besieged by the Mohammedan troops under a fanatical religious leader. England moved deliberately in the effort to rescue this brave pioneer of civilzation, and while the relief expedition was moving slowly up the Nile, the end came. On January 26, 1912, twenty-seven years after Gordon's death, the Bishop of London consecrated a cathedral church for Khartoum. Bishop Ingram gladly left the pressing work of his great diocese—a diocese which he has repeatedly declared he desires shall be the greatest missionary force in the world—to make the long journey to Khartoum and so link together the heart of the British Empire and of the English Church with a far-away outpost of that kingdom, which, in spite of any obstacles that man may devise, steadily goes forward.

It is fitting that Gordon's name and life should be commemorated in such a cathedral building. American Churchmen may ever have the privilege of worshipping within its walls, but none who visit St. Paul's Cathedral in London should fail to stand for a few moments before the Gordon memorial in the north aisle and recall the lessons of the life it commemorates. No one who has read the inscription will be likely to forget the simple tribute to the man "who always and everywhere gave his sword to his country, his sympathy to the suffering, his substance to the poor, and his heart to God."

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Literature of the Day

The Life of John Henry, Cardinal Newman, Based on His Private Journals and Correspondence. By Wilfrid Ward. Longmans. $9.00 net. Reviewed by Rev. H. Howitt.

Twenty-two years have gone by since the great Cardinal's death, and at least the veil has been drawn aside from his life in the Roman Church with a candor and unreserve which seems to leave nothing unexplained in that portion of his career which hitherto has seemed so full of mysteries, of problems as unsolvable as the typical riddle of the Sphinx. It is one mark of the biographer's unreserve, of his remarkable outspokenness, that he does not hesitate to speak of his father—"'Ideal Ward,' most generous of all Ultramontanes," in terms that must have been painful to a thoroughly loyal and reverencing son. The same outspokenness and lack of discretion that moved the elder Ward as leader of the younger sect of the Tractarians to "take the reins out of Newman's hands" at a most critical time, brought him again, long after, into conflict with one for whose great qualities he had the most thorough appreciation, and for whom he had an affection passing the love of brothers. A biographer who is impartial to such an extent as this can scarcely be suspected of holding back anything essential to the rounded completeness of his story, or of smoothing over anything in the life of his subject for which candor demands other treatment. His task must have been a most bewildering one, for Newman left a gigantic mass of letters, diaries, notes, through all of which Mr. Ward doggedly went his arduous way, setting his face as a flint. The result is a work that the English critics, at least, with quite remarkable unanimity, declare will rank with the very best biographies.

The first twenty-six pages are introductory, but into them is compressed a summing up as brilliant as it is judicial, of the governing motives that actuated Newman throughout his life, his aims, his processes of thought, of action. "Newman's life story must be looked at as a whole and from the beginning, that its interest may be fully realized. From 1828 onwards we see him undergoing a profound religious reaction which grew into the conviction that he had a definite mission in life,—even a relentless war against the Liberalism in thought that was breaking up ancient institutions in Church and State and would not cease from its work until it had destroyed religion." In the Oxford part of his life the work was to be done by "strengthening the English Church as the home of dogmatic religion; by imparting intellectual depth to its traditional theology and spiritual life to its institutions, by strengthening and renewing the broken links which bound the Church of England to the Church Catholic of the great ages, —the Church of Augustine and of Athanasius. This was in fact the object of the Oxford Movement in 1833." The present writer has read much of the literature of the Movement, but is unable to recall anything that so tersely and with such precision interprets the principles that controlled its inception and guided its development. Throughout Newman's life, as he expressed it in the famous passage of the Apologia, and from the time he spoke of as his conversion at the age of sixteen, "he rested in the thought of two and two only absolute and luminously self evident beings, myself and my Creator." Page 31, Mr. Ward says that he thus thought of God as luminously self-evident, and while a sense of God's presence was so vivid through life, never dimmed by even a passing shadow, he was still conscious of a strong intellectual tendency to scepticism and this enabled him to enter into agnostic views of life in others with a close understanding which was very rare and very helpful This helps to clear up an idea which once prevailed that his secession was actually prompted by a desire to rest in an infallible authority which would preserve him from this tendency to unbelief. There are numbers of obtuse minds incapable of distinguishing between swmpathy and agreement. . . He wrote to Pusey, March, 1845, eight months before he left the Church of England, "Each one has his own temptations. I thank God that He has shilded me morally from what intellectually might easily come on me—general scepticism." Life of Pusey, II, 450.

Newman went over to Rome in 1845, but from the end of 1841, he said, "I was on my deathbed as regards the Church of England." In the Apologia he vivisected his mental self, and sparing nothing, laid bare to the world the innermost processes of a mind as remote as possible from public analysis. Mr. Ward gives only one chapter to the Anglican period, but it is a most illuminating one, even after Miss Anne Mozley's two volumes of letters edited and published by her at Newman's request, and the mass of literature which has gathered around this period. But Mr. Ward has had access to a curious autobiographical memoir written in the third person and also the reminiscences of Newman's intimate friend, Father Neville.

After this comes the infinitely pathetic last days at Littlesmore, the agony of severance summed up in the closing sentences of the last sermon he preached in the Church of England—The Parting of Friends, for the poignant, curshing sorrow of it there is no adequate comparison, save the sorrow of the prophets of the exile over the Sion which had passed into a memory.

With Chapter 4, the Roman records begin, and from thence right on to the years of the Cardinalate, it is a story of high aims thwarted at every turn by unseeing, unreasonably suspecting and even jealous authorities, some of whom, Manning for instance, seemed to forget, not only the obligations of the priest, but the rectitude of a gentleman. (Vide, vol. 2, Chap. 33, Letters re the Cardinalate and how Manning nearly deprived him of it by twisting a sentence of a letter of Newman into a positive declining of the dignity.) The first year after his secession was spent at Rome, mostly at the Propaganda and one reads with a surprise of impatience and wrath the kind of discipline Newman, already a great man, was subjected to. "We are in daily lectures with the boys." He told Father Neville that "he was somewhat tried by the schoolboy life and schoolboy companionship of the Propaganda." A "little tried" seems mild, for he was forty-five, had lived for years in the best society at Oxford, and such a change must have had its drawbacks. But it was part of his characteristic obedience to what he thought was demanded of him. His after life was almost wholly spent in the Oratory he founded at Birmingham in association with six other converts, dear friends, and in a very poor neighborhood. In 1851 came the Achilli trial—a libel action brought by a "profligate scoundrel" of a priest whom Newman had denounced. The judge was that rarity, a partisan, and did his best to get a verdict against Newman and succeeded. The Times wrote a blistering article on the gross miscarriage of justice. Then came the Irish University business. It is ancient history, but is the story of his hopes crossed, of opportunities where help and countenance might, with all reason, have been looked for, and of final withdrawal some time after the idea of a new translation of the Bible was mooted, which again kindled the hope of a great work to be done, but only to be quenched—this time by the apathy of Cardinal Wiseman. He also was largely responsible for the adverse verdict in the Achilli case, because he neglected to search for letters in his possession, which would have proved the guilt of the recreant priest. Later on there was a scheme of an Oratory at Oxford "with the immediate object of affording spiritual and intellectual guidance to Catholic undergraduates, coming into contact with the thought of the place and with intellectual expositions of Catholicism in relation to modern movements as would make it a power in modern religious thought." But this also spun itself into nothingness, and no one lifted a hand to save the parting threads. So these were sad years and the bitterness of them ate its way into the very core of his heart. He felt that he was distrusted, suspected of what is now termed Modernity, of sitting loosely to Roman Dogma, of being unsettled by the welter and ferment of the religious thought of the day. He, of all men, who had fought his way to settled conviction through a conflict as of tears and blood, and rending asunder of soul and body.

Then came the clumsy attack of Charles Kingsley on his teaching about truth in a University sermon while he was still in the Church of England. Over and over again we have read the sermon and the passage Kingsley singled out, but we always fail to discover cause for the charge. The effect of it on Newman is inscribed on every page of the Apologia in the surprise, the indignation, all but passionate in its intensity, of a man who had loved and followed truth above all things, charged with teaching from the pulpit of a University, the righteousness of paltering with it. It is painful reading, Mr. Ward's story of the writing of the book, the long stretches of sixteen hours often, once of twenty-two, at a sitting, the actual tears, the continual pain and distress. Never was the motto so true he afterwards adopted, "Cor ad cor loquitor," for it was the appeal of a sensitive, stricken, proud spirit, to the justice, the sense of right in his countrymen, or for the matter of that, to the world at large. Nor did he appeal in vain. Hutton of the "Spectator" set the tune, the "Times" and the "Saturday Review" chimed in, and all rang out vigorously and enthusiastically such a vindication as has scarcely ever fallen to the lot of man. It completely rehabilitated Newman in the esteem of Englishmen and dissolved forever the latent, half-whispered suspicions and doubts which had found a lodging in the minds of his co-religionists. The later editions of the Apologia have mercifully left out the correspondence between Kingsley and Newman contained in the first, the biting sarcasm, trenchant and

withering, that Kingsley richly deserved. As examples of satirical literature it is all delightful, if only the personal equations could be effaced.

There is no time to speak of Newman's attitude on the infallibility question or of his sermons and books. The Parochial Sermons, with their wonderful insight into thoughts and motives and the exquisite style, belong, as Dean Stanley said "to the literature of all time, not to provincial dogma." There is a marvelous difference between those Oxford Sermons and the two subsequent volumes of his Roman career. The restrained grace of the former is gone and he seems to have let himself go with an almost riotous abandonment. "Lead Kindly Light" is sung by every congregation, and the "Dream of Gerontius" is dear to every one who cares for spiritual poetry. A copy much read and scored was found in the tunic of Gordon when his body was found in the slaughter of Khartoum. One critic said of Newman, "He is a religious philosopher comparable only to Pascal," to others he was the originator of the development theory in dogma, to Dollinger, the theologian with almost unrivalled knowledge of the first three centuries of church history, to Lord Morley he was among the great masters of English prose, but to every one who loves the unleavened bread of sincerity and truth, or in other words, transparent honesty of purpose and character, his sermons and writing are as a well of ever upspringing spiritual life and refreshment.

The candid, unbiased reader of this biograph will surely come to the conclusion that whatever else was characteristic of Newman, the pivots on which his life turned were truth and honesty, and his one aim the deepening of the spiritual life. Further, beyond justifying the place he occupies in the minds of English-speaking people, one may ask with Dean Church in the closing words of a notable essay, "Is it not that there are in the Christian Church, bonds of affinity, subtler, more real and more prevailing than even the fatal legacies of the great schisms? Is it not that the sympathies which unite the author of the Parochial Sermons and the interpreter of S. Athanasius with the disciples of Andrewes, and Ken, and others, are as strong and natural as the barriers which outwardly keep them asunder, and to human eyes are hopelessly insurmountable? One sufficient answer at all events is the life of a good man, the response to and the appreciation of it from people of all creeds and churches echoing "Cor ad cor loquitur."

Love's Ascent. Consideration of Some Degrees of Spiritual Attainment. Rev. Jesse Brett. Longmans. $1.20 net.

Out of the strife of tongues and the weary wrangle of controversy into a quiet, calm spiritual atmosphere that wraps one round with a peace the world may guess at but never knows: This is the effect of Mr. Brett's books upon the devout souls that go to them for spiritual uplift and helpful counsels for the way—for the way that is not always smooth or full of peace, but is often rough and hard to persevere on, with bitter enemies barring progress and resulting clash of fight, with now and then lapses into despair. But there is something for every variation of the spiritual life, counsel that is not inanely conventional or narrowly authoritative, but born of personal experience and intimate knowledge, and out of it comes the assurance "that it is to a sovereignty of love we are called, love tested by the cross, proved by a long arduous ascent. Somewhere on the way, higher or lower, our own feet are maybe resting, above rise the heights but we need not fear, for in this ascent they who climb the highest are ever the fresher for the way. The love and the power are the same, love which never fails in sight of difficulties, never admits defeat and knows no death."

The book will be valued highly by those who are consciously making this Ascent of Love, for at every step upward they will experience both the onward impulse it imparts and soundest advice for gain of strength and perseverance for every stage of their way upward.

Marriage with a Deceased's Wife's Sister. Forbidden by the laws of God and of the Church. Rev. F. W. Puller. Longmans. $1.20 net.

The author, one of the Cowley Fathers, is best known by his learned treatise on "The Primitive Saints and the See of Rome." The bitterness of the strenuous fight against the legalization of these marriages seems to have scarcely reached this country. The fact that at length they are legal in England has intensified the opposition to them of a large party in the Church of England. For in this regard the law of the land and the law of the Church are directly contradictory. It is necessary to say this much to account for Father Pullan's book. He has gathered up all available evidence from the early Fathers downwards and puts it in clear, telling fashion. Long

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ago the *Pall Mall Gazette* termed it a bill for the abolition of aunts, and pointed out how in the case of the widower, not caring to make such a marriage, the children would necessarily be deprived of the natural guardianship of any aunt. For "les covenances" would forbid any such guardianship in the house of the widower where such a marriage would be legal. It is in hard fact a dissolving of the ties of affinity created by marriage and a keeping as far apart as before, the respective members of the husband and wife's families. The book is chiefly taken up with the ecclesiastical side of the question and in that regard it is as able a book as one could desire.

Our Bounden Duty. Canon C. H. Robinson. Longmans. 90c net.

These sermons and addresses were delivered in places so far apart as England and Australia, India and China. The author is well and favorably known by his volumes of "Studies," all of which have been noticed in these columns. Studies in Worship, The Resurrection, all of his books are full of sound spiritual teaching, direct and practical, bearing the every day life of the normal Christian, and this is no exception, only this volume has perhaps a more general interest arising out of the unusual conditions under which its content grew.

Bible Lessons in Christian Duty. C. H. Hayes. Teachers' helpers, 75c; outline for pupils, 5c. Young Churchman Co.

The author was Professor of Apologetics in the General Theological Seminary, and that ought to be proof of his ability. In the preface he energetically disclaims any supposition that this year's course is intended for any but the average teacher and pupil. The method of teaching is described under the heading, "How to Teach Christian Duty," and the advice therein given is the last value not only of this course, but of any and all teaching. It would be an unspeakable blessing also for the whole Church if Mr. Hayes' conception of the average teacher could be realized. The lessons are admirable; they each have a definite purposed end. But we are not sure that the average teacher would prove equal to the getting out of these lessons all there is in them. However, the lessons themselves are good, and one may hope that they will not be altogether spoiled in transmission.

Duty and Conscience. Retreat Addresses by Bishop King. Young Churchman Co.

These addresses were given so long ago as 1883-1884, before Dr. King became Bishop of Lincoln, and for those who know anything about him, it would be enough to say how thoroughly characteristic they are in the profound piety, the great earnestness that moves through every sentence and make it a treasure house of devotional reading.

A Critical and Exegetical Commentary on Micah, Zephaniah, Nahum, Habbakuk, Obadiah and Joel. By M. Smith, Ph.D. Scribner's. $3.00 net.

Another volume of the International Critical Commentary. The Bible student is more likely to be confused by the multiplicity of aids than to sit down in despair for lack of help. The special aim of this series is to make available for English speaking people the results of the best modern criticism, the German especially. This volume seems to be up to the reputation, but we do not profess to have made any critical examination of it.

Calls to Service. F. E. Ridgeway, Bishop of Salisbury. Longmans. $1.60 net.

These sermons and addresses were delivered in London before the recent translation of the author to Salisbury. He was a very ardent, resolute, hard worker, enthusiastic about everything that concerned his work, and this book bears the stamp of his personality. Most of them are the product of special occasions, but there is a wideness of scope, a largeness of intention throughout that fits them for the widest audience. There is also directness of speech and saving common sense. We cannot quote for lack of room as well as difficulty of selection, but must be content with saying that the sermons are far better worth reading and digesting than half the religious books of the day, because there *is* something in them.

Rational Living. H. C. King. MacMillan Standard Literary. 50c.

This is a volume of a new issue of standard books MacMillans are publishing at the surprising rate of fifty cents each, bound in good cloth, good paper, and remarkably plain type. One hears very much about psychology in these days, and it is made responsible for every kind of vagary ill-balanced minds dream of, and make futile efforts to give form. Mr. King explains the bearing of psychology on life, but always from the Christian standpoint; and the book is or might be an admirable corrective to the half-baked, never-digested views of psychology affected by the "cultured" whose ignorance is proportionate to their assumptions and who never arrive at anything definite or understandable by ordinary mortals. It is a book of wise counsels also on the conduct of life.

The Ideal of Jesus. W. Newton Clarke. Scribner's. $1.50.

We have fallen on evil and bewildering days when the Lord Jesus is neither to think or speak for Himself. His words are subject to a microscopic analysis of cryptic, recondite meanings which are utterly beyond the range of the average reader's comprehension. But beyond this an ideal is constructed for Jesus, a goal of aspiration for whose attainment He shaped and governed every word and every action. Take heed to this: Mr. Clarke says: "Our true guide in the discovery and estimating of modern Christianity is this: Jesus performed His work in the world and gave spirit and form to His gift to the future, under the inspiration of what in modern speech we call an ideal: an ideal not only for His own life, but for all life. Most of us have been taught that His ideal was obedience. 'I came not to do mine own will but the will of Him that sent me.'"

Pages 2 and 3, after discussing origin of the Church is this: "Meanwhile it had come to be believed that the Christian life was dependent on sacraments." This again does not chime in with received ideas. The author is as earnest as he is modern, but, to our thinking, the old wine is the best, and we had rather stand on the ancient ways of the Gospels than follow the newest guides into ways, which, for all we know, may terminate in blank walls—nothing beyond.

The Red Sultan's Soliloquy. S. V. Bldickian. Sherman French & Co., Boston. $1.25.

The author is an Armenian fired with the cruel persecutions of his people, and the Red Sultan is the very unspeakable Abdul Hamid whose memory takes him back over his remarkably faultful past. The author's poetical afflatus has not car-

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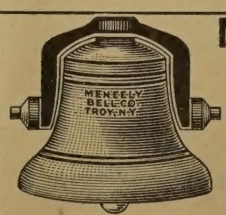

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ried him beyond the most crudely prosaic prose, painfully crude, formless and void. The preface is good, the many photographs are interesting and beautiful, the Red Sultan's picture on the cover might be utilized by a painter as a rather good conception of sin, but for the book as a whole by what subtle magic did it ever get into print? And what fervent optimist thought it might pass for poetry?

March *Scribner's* opens with a most delightful travel paper on the automobile in Africa, by Sir H. Newman, M. P., which is doubly interesting just now because of the Italian war. Apart from that it is a model of what such an article ought to be, clear, graphic and the work of a keen observer. "Early Steamboat Days" is very interesting of the babyhood of steam in the East. The fiction is up to the usual level of the magazine, and it is not necessary to say more.

Records of the Past, January and February, will certainly cause anyone with antiquarian proclivities to chortle in his joy. A Nestorian monument in China of all places, 1130 years old, with illustrations of it. That is an Asian mystery sure enough. The article avers that this heresy got to China 635 about 100 years after the death of its inventor. By the way, it is being asserted that Nestorius wasn't so much of a heretic after all. There is a good article also on the origin of the American Aborigines and other interesting matter.

Helping Boys. Rev. F. J. Mallett. American Church Publishing Co., N. Y. 50c.

A very practical, common sense book, clearly the outcome of experience and likely to be useful in dealing with boys.

Mother. Kathleen Norris. Special Easter Edition. MacMillan's. $1.25.

This book has gone through eight large editions since last October, and we have just had a special Easter edition very prettily bound in lavender and cream but, thanks be, without the normal illustrations. Special editions are mostly undecided between the maudlin and the hysterical. The book in its tender grace and exquisite truth holds one of the best conceptions of a mother that ever rose out of the brain of an artist. The real demand for it proves its fidelity to the loving idealism of "Mother" that lives on even when every other feeling has died out.

H. H.

Dr. Sun-Yat-Sen, the first provisional president of the Chinese republic, is a devout Christian. Mr. C. T. Wong, chairman of the committee of three appointed to draft a constitution for China, is also a Christian. A lineal descendent of Confucius, to whom the minds of some turned as a possible king when it seemed that China might become a constitutional monarchy, is a Christian preacher in Northern China.

General Church News

St. Matthias' Day, now fifty-three years ago, Dr. Charles Hills was consecrated first Bishop of British Columbia. The diocese, which is now confined to Vancouver Island, then included the main land of British Columbia, since divided into the Diocese of New Westminster and Vancouver. On another St. Matthias' Day, the last, Dr. John Charles Roper was consecrated as the third Bishop of British Columbia, in succession to Dr. William Wilcox Perrin, lately preferred to be one of the suffragans of the Diocese of London with the title of Bishop of Willesden.

The Rev. Dr. A. W. Arundel, the rector of Trinity Episcopal Church, Pittsburg, who resigned not long since to work for Christian Socialism, is to be principal speaker at the Episcopal Church Congress, meeting in St. Louis, April 16th to 19th. His subject is to be "The Good and Evil in Trade Unions."

At a meeting of the Board of Missions, held at Donaldson's Tea Rooms, Minneapolis, on February 26th, Bishop Edsall of the Diocese of Minnesota announced that, as he was obviously suffering physically from the strain of too much work consequent upon the continual growth of diocesan activities, he had definitely concluded to ask for a Suffragan Bishop, at the Diocesan Council which is to meet in Minneapolis in May.

On the Feast of the Annunciation, for the first time in the history of the American Church, two of her clergy will be consecrated on the same day as bishops in the countries abroad where they are to serve. The Rev. H. St. George Tucker will be consecrated Bishop of Kyoto in Holy Trinity Church, Kyoto. The Rev. D. Trumbull Huntington will be consecrated Bishop of Wuhu in St. John's Pro-Cathedral, Shanghai. Both have been tested by several years of service in their respective fields. Both are loved and trusted by those whom they will lead.

Rev. G. C. Bartter, one of our missionaries among the Filipinos, tells how white ants are eating up his church. It is constructed of Oregon pine which they regard as a great luxury. He is seeking the means to replace it with a concrete structure.

The Board of Missions at its Chicago meeting voted to ask the Church for an equipment fund of $200,000 for immediate use in the critical field of China. This to be given by individuals apart from and in addition to all offerings for the apportionment. The opportunity is wonderful, the need urgent, and the response should be immediate.

The tide has begun to turn and the report of the treasurer of the Board of Missions, made on February 1st, shows a net increase of $30,000 over the offerings of last year at the same period. If this can be maintained and increased there is good hope that the apportionment will be met.

The United Clericus of the dioceses and jurisdictions of Columbia, Caledonia, Kootenay and New Westminster, Calgary, Idaho, Olympia, Spokane, Oregon and Eastern Oregon will meet in Portland on May 21st, 22d and 23d. The subjects for discussion will be as follows: (1) The Church and the Immigrant; (2) Episcopacy and Church Unity; (3) The Ten Commandments in Relation to Modern Life; (a) In the Worship of God; (b) In Relation to Men. Dr. Roper, the newly consecrated Bishop of Columbia, will take the opening service Tuesday night. Tentative plans for the social part of the meeting have been made, and will be published later.—*Oregon Churchman.*

On April 11th a special meeting of the House of Bishops will be held in New York to elect bishops for South Dakota, New Mexico and Porto Rico, and to consider what steps should be taken with regard to the request of the Haitien Church that it be received as a missionary district.

A clergyman in a Southern diocese writes: "Our first snow storm, a tremendous one, played havoc with our missionary Sunday, so far as offerings and attendance were an indication. A conclusive argument for the weekly offering!"

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